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PRINCESS ST. OLGA AND PRINCE ST. VLADIMIR,  
EQUAL TO THE APOSTLES, THE ENLIGHTENERS OF RUSS

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## THE JOURNAL

No. 1

## OF THE MOSCOW PATRIARCHATE

## ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

## CONTENTS

Christmas Greetings from His Holiness Patriarch Pimen . . . . .	2
Demise of L. I. Brezhnev . . . . .	
Address by Patriarch Pimen before the Panikhida . . . . .	4
Condolences on the Death of President L. I. Brezhnev . . . . .	5
Laying of a Wreath in the Hall of Columns of the House of Unions . . . . .	6
Telegram from Patriarch Pimen to N. A. Tikhonov . . . . .	7
Message of Greetings from Patriarch Pimen to the Participants in the 15th Congress of the Christian Democratic Union of Germany . . . . .	7
Congratulations to the Primates of the Jerusalem and Constantinople Churches . . . . .	8
Congratulations to Pope John Paul II . . . . .	9
The Patriarch of the Syrian Orthodox Church in Moscow . . . . .	9
Pilgrimage to Holy Mount Athos . . . . .	10
A Trip to Damascus . . . . .	10
Patriarchal Awards . . . . .	11
<b>CHURCH LIFE</b>	
Services Conducted by Patriarch Pimen . . . . .	12
Feast of St. Sergiy at the Trinity-St. Sergiy Lavra . . . . .	14
Feast of the Smolensk Icon of the Mother of God by S. Trofimov . . . . .	14
Jubilee Celebrations in Baden-Baden by Archimandrite Avenir . . . . .	17
Feast at the Patriarchal Podvorye in Belgrade by Archpriest Vasiliy Tarasiev . . . . .	17
Pilgrimage to the Holy Land by Prof. K. Skurat . . . . .	18
150th Anniversary of the Protecting Veil Cathedral in Izmail by Archpriest Boris Shishko . . . . .	20
News from Theological Schools . . . . .	21
In the Dioceses . . . . .	25
<b>ERMONS</b>	
On New Year by Patriarch Pimen . . . . .	43
On Forgiveness Sunday by Patriarch Pimen . . . . .	44
A Clean Heart by Patriarch Pimen . . . . .	45
"Deliver Us from All Evil" by Patriarch Pimen . . . . .	45
On the Feast of the Presentation of the Blessed Virgin by Archpriest Aleksandr Dronov . . . . .	46
"The Light of Men" by Archpriest Leonid Roldugin . . . . .	47
<b>PEACE MOVEMENT</b>	
Speech by Patriarch Pimen at the Reception in Honour of Mr. Nikkyo Niwano . . . . .	49
Visit by Mr. Nikkyo Niwano, President of Rissho Kosei-kai . . . . .	50
Speech by Metropolitan Aleksey at the Meeting of the Council of the "Rodina" Society . . . . .	51
Meeting of Religious Communities of Moscow and the Moscow Region . . . . .	53
In Brief . . . . .	56
<b>ORTHODOX SISTER CHURCHES</b>	
Second Pre-Council Conference . . . . .	62
Visit of Patriarch Maksim of Bulgaria . . . . .	63
Syndesmos Conference in Marseilles . . . . .	63
<b>OIKOUMENE</b>	
Speech by Patriarch Pimen Addressed to the Patriarch of the Syrian Orthodox Church . . . . .	64
Congratulations from Patriarch Pimen to General Bishop Dr. Jan Michalko . . . . .	65
Ecumenical Team's Visit to the Churches in the Soviet Union . . . . .	65
Speech by Patriarch Pimen at the Reception in Honour of the Delegation from the Christian Council of Zambia . . . . .	69
In Brief . . . . .	70
<b>THEOLOGY</b>	
St. Andrei Rublyov and the Theology of the Icon by A. Aleksandrov . . . . .	74
<b>LITURGICAL PRACTICE</b>	

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**Head of the Publishing Department**  
**of the Moscow Patriarchate**

# Christmas Greetings from His Holiness Patriarch PIMEN of Moscow and All Russia to the Heads of Churches and Religious Associations

To His Holiness Dimitrios I,  
Archbishop of Constantinople the New Rome  
and Ecumenical Patriarch

Your Holiness, Holy Vladyka beloved in the Lord,  
With a feeling of brotherly love and spiritual joy, I cordially greet Your Holiness on the Great Feast of the Nativity of the Son of God, Our Lord Jesus Christ.

In celebrating this great event which took place in Bethlehem's wretched cave on Holy Night, when the Angels brought tidings of peace and God's good will towards men, we shall strive for the blessed peace, behested by the All-Merciful Lord, to triumph in our hearts and fill the whole world around us. This is especially necessary in these troublous times when the sacred gift of life on earth is threatened by evil forces, destructive forces.

Offering fervent prayers to the Bestower of All Bounties for Your Holiness, for your Holy Church and for the preservation and consolidation of peace throughout the world, we ask the Incarnate Son of God to fill you with heavenly joy and grant you every success in carrying out your lofty ministry for the good of your God-protected flock and to the glory of the All-Holy Name of our Lord and Saviour, Jesus Christ.

May the coming New Year be a time of the longed-for peace and tranquility for all God's children!

With invariable love in the Newly-Born Christ, I remain Your Holiness's brother and concelebrant,

+PIMEN, Patriarch of Moscow and All Russia

Christmas 1982/83  
Moscow

*His Holiness Patriarch PIMEN of Moscow and All Russia sent similar Christmas greetings to the Primates of the Orthodox Churches:*

His Beatitude **Nicholas VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria  
His Beatitude **Ignatios IV**, Patriarch of Antioch the Great and All the East; Damascus  
His Beatitude **Diodoros I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude **Iliya II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness **German**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude **Justin**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest

His Holiness **Maksim**, Patriarch of Bulgaria; Sofia  
His Beatitude **Chrysostomos**, Archbishop of New Justiniana and All Cyprus; Nicosia  
His Beatitude **Seraphim**, Archbishop of Athens and All Hellas; Athens  
His Beatitude **Vasiliy**, Metropolitan of Warsaw and All Poland; Warsaw  
His Beatitude **Dorotej**, Metropolitan of Prague and All Czechoslovakia; Prague  
His Beatitude **Theodosius**, Archbishop of Washington, Metropolitan of All America and Canada; New York  
His Eminence **Damianos**, Archbishop of Sinai, Pharan and Raitha; Cairo  
His Eminence **Paul**, Archbishop of Karelia and All Finland, Kuopio  
His Eminence **Theodosius**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

*His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:*

His Holiness Pope **John Paul II**; Vatican City  
His Holiness **Vazgen I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin  
His Holiness **Shenuda III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo  
His Holiness **Baselius Mar Thoma Mathews I**, Patriarch-Catholicos of the East; Metropolitan of Malankara; Kottayam  
His Holiness Mar **Ignatius Zakka I Iwas**, Patriarch of Antioch and All the East; Damascus  
His Holiness Mar **Dinkha IV**, Catholicos-Patriarch of the Assyrian Church of the East  
His Holiness Abuna **Tekle Haimanot**, Patriarch of the Ethiopian Church; Addis Ababa  
His Beatitude **Maximos V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus  
His Grace Dr. **Robert Runcie**, Archbishop of Canterbury, Primate of All England and Metropolitan; London  
His Grace Dr. **John M. Allin**, Presiding Bishop of Episcopal Church in the USA; New York  
His Grace Dr. **Antonious Jan Glazemaker**, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht  
Dr. **John Wiakström**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku  
The Rev. Dr. **Philip Potter**, General Secretary of the World Council of Churches; Geneva  
Dr. **G. G. Williams**, General Secretary of the Conference of European Churches; Geneva  
Dr. **Gerald Götting**, Chairman of the Christian Democratic Union of Germany; Berlin

*His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Christmas:*

Monsignor **Julian Vaivods**, Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga  
Dr. **Janis Matulis**, Archbishop of the Evangelical Lutheran Church of Latvia; Riga  
Dr. **Edgar Hark**, Archbishop of the Estonian Evangelical Lutheran Church; Tallinn  
A. E. **Klimenko**, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

*His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:*

The Most Reverend **Nikodim**, the Old Believers Archbishop of Moscow and All Russia; Moscow  
The Most Reverend **Gennadiy**, Archbishop of Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov  
**I. I. Egorov**, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius  
**L. S. Mikhailov**, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga  
**M. I. Chuvanov**, Chairman of the Moscow Transfiguration Community of Old Believers, Moscow  
**F. S. Kukushkin**, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

## **Address by His Holiness Patriarch PIMEN**

**Delivered Before the Panikhida in the Patriarchal Cathedral  
of the Epiphany in Moscow on Sunday,  
November 14, 1982**

Beloved brothers and sisters in the Lord, Leonid Ilyich Brezhnev, an outstanding statesman of our time, has departed this life.

We have gathered together today in order to pay religious tribute to the man who was near to each of us, whose services to our people and Motherland were immeasurable.

The name of Leonid Ilyich is inseparably linked with an outstanding epoch in the history of our country. It was a period of mighty development of all aspects of our country's life and of its fruitful peacemaking efforts in the international community of nations.

We know how selflessly Leonid Ilyich devoted himself to serving the vital interests of our people; how deeply he was concerned for their welfare; how he worked to increase the might of our Motherland. He inspired and strengthened every Soviet citizen to labour for the good of his country.

We know how devotedly and consistently Leonid Ilyich worked to avert a nuclear catastrophe, to establish relations of confidence and friendly cooperation among all nations and states, to bring nearer that longed-for time when, according to the Old Testament Prophet, *nations... shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4).

To him belongs that lofty and inspired idea that the foremost right of man is his right to life.

These wise and selfless efforts of Leonid Ilyich have rightly won him the love of all our people and truly worldwide prestige, which has become so evident in these days of sorrow, not only in our own country but throughout the world.

We continue receiving condolatory telegrams from the hierarchs and clergy, the religious and laity of our Church residing in all parts of our country. Many telegrams are addressed to me from the Primates of the Local Orthodox Churches, leaders of non-Orthodox Churches and religious associations, and many distinguished religious figures presenting their profound condolences and offering prayers for the deceased.

We know how difficult, but also truly heroic was the life of Leonid Ilyich. It was the life of a man about whom we can say in all justice that he was flesh of his people's flesh. We know that his difficult work began in the pre-war period—a time when all aspects of our country's life were being radically transformed. Then came the Great Patriotic War, an unprecedented time of tribulation for our people, for whose victorious end he worked selflessly day after day. Later Leonid Ilyich devoted all his energy, knowledge and experience to the difficult process of postwar restoration. Finally, he was entrusted with the leadership of the whole life of our great Motherland which he continued to perform with wisdom and devotion to the last day of his life. This exceptional life experience augmented by kindheartedness, and sanctified by real love for his fellowmen which filled his heart enabled him to consider the needs and aspirations of every man with deep understanding.

Under the inspiring leadership of Leonid Ilyich the new Constitution

of our country was drawn up, completing a great historical period in the development of our society.

This Fundamental Law proclaims and guarantees freedom of conscience for all citizens of the Soviet country. It defines the status of the Church in our country, which is characterized by genuinely normal relations between Church and State.

We shall always remember with heartfelt gratitude that as the Head of the Soviet State Leonid Ilyich regarded the needs of the Russian Orthodox Church with benevolent understanding and highly assessed our Church's patriotic and peacemaking service.

The children of the Russian Orthodox Church share the grief of his demise with all people of our multinational country. It is a great loss for every one of us. Paying tribute to the memory of the deceased, we pledge to do all we can for the prosperity of our Motherland, to make peace and justice the property of all nations on earth, a work to which he devoted his whole life.

Yesterday our delegation laid a wreath to the coffin of Leonid Ilyich on behalf of the Russian Orthodox Church. We paid our last respects to the deceased and shared in the grief of his relatives and compatriots who walked past in an endless procession through the Hall of Columns of the House of Unions.

Seeing the deceased on his last journey, we fervently pray for him, with faith in the power of our prayers.

The image of our beloved Leonid Ilyich Brezhnev, a man and citizen who devoted his life to the service of his people, a tireless champion of universal and just peace, will always remain in our grateful hearts.

Let us, beloved, offer up our fervent prayers for the newly departed, Leonid, and may his memory be eternal.

## Condolences on the Death of President L. I. Brezhnev

In connection with the death of President Leonid Ilyich Brezhnev, the Department of External Church Relations of the Moscow Patriarchate has been receiving condolence messages from many prominent religious leaders.

His Holiness Patriarch Maksim of Bulgaria: "On behalf of the Holy Synod, myself and the clergy and Plenitude of the Bulgarian Orthodox Church, please accept our profound and sincere condolences on the demise of Leonid Ilyich Brezhnev, an outstanding statesman of the great Soviet Union, a great and sincere friend of the people of Bulgaria and tireless champion of peace."

His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia: "We were deeply shaken by the untimely demise of Leonid Ilyich Brezhnev, a grievous loss for all of humankind. On behalf of all our Church we send Your Holiness our sincere condolences. We shall preserve the radiant memory of the deceased."

His Holiness Patriarch-Catholico Mar Dinkha IV of the Assyrian Church of the East: "It is with great sorrow that we express our profound condolences to Your Holiness, to the Presidium of the USSR Supreme Soviet, and to all the Soviet people upon the loss of the great leader, Leonid Brezhnev, who was an outstanding champion of peace. We believe that mankind will highly assess his endeavours for lasting peace. We pray that Almighty God may have mercy upon us all and give repose to the soul

of the deceased in peace."

The Dalai Lama, Head of the Buddhists of Tibet: "Deeply grieved by the demise of President Leonid Brezhnev. Please accept my condolences. I am offering up fervent prayers for the soul of the deceased."

The CPC General Secretary, the Rev. Dr. Lubomir Mifejovský: "We convey to Your Holiness profound condolences and express our sorrow on the death of Leonid Ilyich Brezhnev, who has devoted all his life to the good of his Motherland. We join the peace-loving people in all corners of our planet in paying tribute to his indisputable and great devotion to peace throughout the world. We hope and pray that the policy and goals to which he devoted all his life — disarmament, detente, liberation, development and peace — will be carried on further by his successors. May God console Your Holiness and the millions of mourners in the Soviet Union and on all continents."

Rabbi Israel Mowshowitz and Dr. Homer A. Jack: "On behalf of the World Conference on Religion and Peace we express our concern and prayers for the peoples of the Soviet Union during their time of mourning and transition. We reaffirm our commitment to work together for peace and reconciliation".

A message of condolence was also received from the General Secretary of the Conference of European Churches, Dr. Glen G. Williams.

The Chairman of the Council of Evangelical Churches in Germany, Landesbischof Dr. Edu-

ard Lohse: "We have just learnt about the death of Leonid I. Brezhnev. At this hour we remember with a feeling of fraternal fellowship the service of the Church in your country and together with you pray for the welfare of the Soviet peoples, for understanding between our countries and for peace all over the world".

The Chairman of the Christian Social Association, Member of the State Council of the Polish People's Republic, Kazimierz Morawski: "We join our brothers in lamenting the death of Leonid Brezhnev. Gone forever is the great statesman of the friendly country who was concerned over the affairs of all people, irrespective of their worldview. He was a true friend of Poland. We shall forever remain the continuers of his ideas, remembering that his will was that the primary right of man was his right to life in peace."

The President of the Committee for the Dialogue between the Citizens of the USA and USSR, Mrs. Carol Pendell: "Your Holiness, sincere condolences to all religious communities over the death of President Leonid Ilyich Brezhnev. It is my prayer that we may continue to work together with faith and the hope for true peace for our global home."

Dr. Arie Brouwer, General Secretary of the Reformed Church in America: "Please accept this word of sympathy and solidarity in your time of national sorrow."

Dr. James G. Costen, the Moderator, and William P. Thompson, General Secretary of the General Assembly of the United Presbyterian Church in the USA: "May we express through you our condolences to the peoples of the Soviet Union. The death of President Leonid I. Brezhnev, the one who has led a great nation through eighteen years of struggle and change, comes as a shock to the whole world. His death reminds us of our common humanity that we are possessors of a gift of life whose sacredness transcends barriers of ideology and

politics. We pray for the members of the family of Leonid Brezhnev that they may be sustained and comforted in their loss. We pray for the people of the Soviet Union in their time of mourning and reflection. We pray for the leaders of the Soviet Union in the period of transition to come that the hopes and dreams of the Soviet people, indeed of the whole world for peace, stability and security will be realized. We pray for the Churches in the Soviet Union as they witness to the redeeming love of God in Christ and to the promises of the resurrection and the life to come. We renew before you our commitment to work for peace and justice and reconciliation knowing that the life and death of one person reflects in our present world the potential for the life and death of all humanity. We remain with you in your mourning."

Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation: "We offer our deepest sympathies to you and all our friends of the Russian Orthodox Church on the loss of President Leonid Brezhnev. Please convey to your government and the people of the Soviet Union our sympathy in your hour of great loss. With you in sorrow."

The well-known American evangelist, Dr. Billy Graham: "My sincere condolences are extended to the people of the Union of the Soviet Socialist Republics on the death of President Leonid Brezhnev, I join with millions of other Christians around the world in praying that God will guide the leaders of your nation and that the years ahead will see a new commitment to peace-making by the leaders of all nations."

Telegrams arrived also from the Union of Church Women in the USA, the Islamic Cultural Centre in Hyderabad, India, and from many other organizations and individuals.

His Holiness Patriarch Pimen received hundreds of telegrams of condolence from the hierarchy, clergy and laity of the Russian Orthodox Church.

## Laying of a Wreath in the Hall of Columns of the House of Unions and the Panikhida in the Patriarchal Cathedral

At noon on November 13, 1982, His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Yuvenaliy of Krutitsy and Kolomna arrived at the Hall of Columns of the House of Unions and laid a wreath at the bier on behalf of the Russian Orthodox Church. His Holiness the Patriarch paid tribute to the deceased by standing guard in his honour. Having paid his respects to L. I. Brezhnev in silent grief, His Holiness the Patriarch expressed his sincere condolences to the relatives of the deceased.

\* \* \*

On Sunday, November 14, after Divine Liturgy a panikhida was said for L. I. Brezhnev at the Patriarchal Cathedral of the Epiphany. Before the panikhida His Holiness Patriarch Pimen delivered an address to the congregation filling the cathedral.

At the panikhida His Holiness was assisted by Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Platon of Sverdlovsk and Kurgan, Archbishop Iov of Zaraisk, and members of the Moscow clergy. The panikhida was attended by representatives of Soviet and public organizations.

In the days of national mourning, panikhidas for the late Head of the State, L. I. Brezhnev, were held in other churches of Moscow and throughout the country.

His Holiness Patriarch Pimen of Moscow and All Russia has received condolatory telegrams from the diocesan bishops, priests and laymen of the Russian Orthodox Church. The Department of External Church Relations has received condolences from Churches, ecclesiastical organizations and prominent religious figures abroad.

# Telegram from His Holiness Patriarch PIMEN

to the Chairman of the USSR Council of Ministers  
Nikolai Aleksandrovich TIKHONOV

The Kremlin, Moscow

Deeply esteemed Nikolai Aleksandrovich,

In these days when the nation is celebrating the 60th anniversary of the formation of the Union of the Soviet Socialist Republics, I wish you, and in your person the Government of the Soviet Union, a very Happy New Year on behalf of the Holy Synod, the episcopate, clergy and laity of the Russian Orthodox Church. I sincerely wish you fresh and outstanding successes in implementing the internal and foreign policies of our state, whose tremendous and unquestionable achievements in economics, politics, science and culture fill us with great joy.

We churchmen, citizens and patriots of our great country, have welcomed with deep satisfaction the numerous peace initiatives which our state has advanced in the past year and which were aimed at curbing the arms race and preventing a nuclear war and at establishing international peace, security, confidence and cooperation among all nations on earth.

In the outgoing year, representatives of our Church have supported consistently at various national and international conferences the peace-loving policy of our state, which expresses the will of the Soviet people.

I assure you that our vigorous efforts in the cause of peace will continue unflaggingly in the coming year which we are meeting with an awareness of the great tasks facing the champions of peace and with firm faith in the victory of the peace forces.

Please accept, deeply esteemed Nikolai Aleksandrovich, my cordial wishes for good health, much strength, and successful and fruitful activity on the lofty and responsible post of head of government of our beloved Motherland.

With deep respect,

+PIMEN, Patriarch of Moscow and All Russia

December 29, 1982

## MESSAGE OF GREETINGS

from His Holiness Patriarch PIMEN of Moscow and All Russia

to the Participants in the 15th Congress  
of the Christian Democratic Union of Germany

Dr. Gerald Götting, dear brother in Christ,

Brothers and sisters, beloved in the Lord,

Participants in the 15th Congress of the Christian Democratic Union of Germany,

It gives me profound pleasure to express most heartfelt greetings and best wishes to you through His Grace Archbishop Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe.

I am sure that your present work will bring forth good and beneficent fruit for the people of your republic because the activities of your union are dedicated to the benefit of people, to achieving international peace and justice.

In modern society religion is a most decisive factor determining the life of states and peoples and, therefore, our duty, as religious people is to see to it that this factor helps nations to advance along the path of peace and all peoples to achieve the standard of life worthy of man.

God hath called us to peace (1 Cor. 7. 15), and therefore I have no doubts that, as we have enjoyed the fruit of peace in Europe for 37 years so we shall continue our cooperation aimed at preserving this peace, at promoting peaceful cooperation among all European nations, and at freeing our continent from nuclear and other weapons of mass annihilation.

One bright example of this cooperation was the active and fruitful participation of the representatives of the Christian Democratic Union of Germany, headed by its vice-chairman, Wolfgang Heyl, in the World Conference: Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe which took place in Moscow in May 1982. This peace forum convincingly bore witness to the unanimity of views and solidarity of religious forces on such a vital issue as the preservation and strengthening of peace on earth.

We sincerely believe that the Christian Democratic Union of Germany will remain as committed as before to the cause of strengthening international peace, thereby intensifying Christian involvement in various movements for peace, disarmament, detente and cooperation both in Europe and throughout the world.

Dear friends, over and over again I wish you blessed success in your work, and believe that friendly relations between the Russian Orthodox Church and the Christian Democratic Union of Germany will continue to be as effective and as successfully promote the deepening of the traditional bonds of friendship and cooperation between the peoples of our two fraternal countries.

May the blessing of the Lord be upon your work,

+PIMEN, Patriarch of Moscow and All Russia

October 6, 1982  
Moscow

\* \* \*

Among those who attended the congress in Dresden, GDR, on October 13-15, 1982, was Archbishop Melkisedek of Berlin and Central Europe. After reading the Message from His Holiness Patriarch Pimen, he presented it to Götting.

Metropolitan Filaret of Minsk and Byelorussia, Head of the External Church Relations Department, Patriarchal Exarch to Western Europe, also sent a telegram of greetings to the congress.

## Congratulations to the Primate of the Jerusalem Church

On October 19, 1982, His Holiness Patriarch Pimen of Moscow and All Russia sent a congratulatory telegram to His Beatitude Diodoros I, Patriarch of the Holy City of Jerusalem and All Palestine, on his name-day.

The Primate of the Orthodox Church of Jerusalem was also felicitated by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

## Congratulations to the Primate of the Constantinople Church

On October 25, 1982, His Holiness Patriarch Pimen of Moscow and All Russia sent a congratulatory telegram to His Holiness Patriarch Dimitrios I of Constantinople, on his name-day.

The Primate of the Church of Constantinople was also congratulated by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

## Congratulations to Pope John Paul II

On November 2, 1982, His Holiness Patriarch Pimen of Moscow and All Russia congratulated His Holiness Pope John Paul II on his name-day.

The Primate of the Roman Catholic Church was also congratulated by the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

## Patriarch Mar Ignatius Zakka I Iwas of the Syrian Orthodox Church in Moscow

The Primate of the Syrian Orthodox Church, His Holiness Patriarch Mar Ignatius Zakka I Iwas of Antioch and All the East, was in Moscow on September 21-24, 1982. He was accompanied by Vicar-Metropolitan Severius Ishad and his secretary, father Benjamin Panakkal. It was the first visit ever paid to the Russian Orthodox Church by a Patriarch of the Syrian Orthodox Church. The Syrian (sometimes called Western Syrian) Orthodox Church belongs to the family of the so-called Monophysite Churches which separated after the Fourth Ecumenical Council of Chalcedon (451). It includes the Syrian, Armenian, Coptic and Ethiopian Churches, as well as the Syrian Orthodox Church, the Melkites of the East (India). The Syrian Church was formerly known as the Jacobite Church after Jacob Baradaeus, Bishop of Edessa (c. 500-579), its renowned founder. Her opposition to the Byzantine State Church was political and national rather than dogmatic. The conversion of the Arab tribes are due to her. In

the 12th century the Syrian Church possessed Syria, Mesopotamia and Cyprus twenty metropolitanates and 100 bishoprics as well as hundreds of monasteries. Timur's invasion affected the Church disastrously. The Church today has dioceses and parishes in Syria, Iraq, Lebanon, Turkey, North and South America, and Europe. The official residence of the Patriarch is in Damascus.

His Holiness Patriarch Mar Ignatius Zakka I Iwas came to the Soviet Union to establish personal contacts with the leaders of the Russian Orthodox Church and to pay a visit to the Armenian Apostolic Church. At the Sheremetyevo Airport, the Primate of the Syrian Church was met by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Archbishop Pitirim of Volozhinsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations; Archimandrite Niphon, representative of the Patriarch of Antioch; the Patriarch of Moscow; Archimandrite Tigran, representative of the Armenian Apostolic Church, and staff members of the Department of External Church Relations.

In the morning of September 22, the guests stayed in the Church of the Resurrection of the Lord, at Sokolniki, and visited the Patriarchal Cathedral of the Epiphany and venerated at its reliquaries. Then the Primate of the Syrian Orthodox Church went to the Department of External Church Relations, where he was received by the Head of the Department, Metropolitan Filaret

of Minsk and Byelorussia, and his deputies — Archbishop Platon of Sverdlovsk and Kurgan, and Archbishop Iov of Zaraisk, and staff members of the DECR. In the course of the talk the guests were told about the life and activities of the Russian Orthodox Church, about the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", and were given the conference final documents. His Holiness Patriarch Mar Ignatius Zakka I Iwas in his turn spoke about his Church.

At noon the Primate of the Syrian Church was received by His Holiness Patriarch Pimen of Moscow and All Russia. The Primates of the Churches exchanged greetings. Present at the audience were Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate and Metropolitan Filaret of Minsk and Byelorussia, members of the Holy Synod.

After the audience, the guests visited the Novodevichy Convent. Metropolitan Filaret gave a dinner in honour of the distinguished guest at his residence, in Serebryany Bor.

Later in the day, the guests visited the Kremlin and the Church of the Holy Trinity in Lenin Hills, and called on the Representative of the Patriarch of Antioch, Archimandrite Niphon.

In the morning of September 23, the guests paid a visit to the Publishing Department of the Moscow Patriarchate. Afterwards they drove to the Trinity-St. Sergiy Lavra, where they received a solemn welcome and proceeded to the Trinity Cathedral, in which the brethren of the monastery were gathered. Then the guests saw the Moscow Theological Academy and Seminary. The rector, Archimandrite Aleksandr (now Bishop of Dmitrov), welcomed them, showed them round the building, and told them about the life and work of the theological schools. In the Patriarchal Chambers the guests were offered a repast. In the evening, Archbishop Iov of Zaraisk gave a farewell dinner. Among those who attended were representatives of the Moscow clergy and of the Moscow Theological Academy.

In the morning of September 24, His Holiness Patriarch Mar Ignatius Zakka I Iwas called at the Council for Religious Affairs of the USSR Council of Ministers, where he was received by V. V. Fitsev, a vice-chairman. The Patriarch expressed his gratitude to the Soviet Government and to the Russian Orthodox Church for the possibility of visiting the Soviet Union.

That same day, the Primate of the Syrian Orthodox Church, Mar Ignatius Zakka I Iwas, left for Armenia. He was seen off by Archbishop Iov of Zaraisk and staff members of the Department of External Church Relations.

I. B.

## Pilgrimage to Holy Mount Athos

Another group of pilgrims from the Russian Orthodox Church went to Athos for the Feast of St. Pantaleimon the Great Martyr and Healer (August 9/July 27). The group included monks of the Holy Trinity-St. Sergiy Lavra, clerics from the Odessa, Moscow and Stavropol Dioceses and staff members of the Department of External Church Relations and was headed by Metropolitan Sergiy of Odessa and Kherson. The pilgrimage continued from August 2 to 16, 1982.

In Athens, the pilgrims visited the cathedral and other churches. On August 4 they went to the town of Neoprokopion on the Isle of Euboea, where in the Church of St. Ioann the Russian they celebrated Divine Liturgy.

On Mount Athos, the pilgrims were accommodated in the Russian Monastery of St. Pantaleimon after which they visited the Great Lavra of St. Athanasius of Athos and the Monasteries of Iveron, Ksiropotam, Dokhiar, Xemmph, Grigoriou, Dionysiou, Vatopedi, Kutlumush, Karakallou, Philotheou, Ksilurgou and Old Russik. The pilgrims venerated at the monasteries' shrines and had meetings and discussions with the monks.

On Sunday, August 8, the pilgrims celebrated Divine Liturgy in the Protecting Veil Cathedral of the St. Pantaleimon Monastery. On the Feast of the Great Martyr St. Pantaleimon, and on the eve, Metropolitan Sergiy of Odessa and Kherson officiated at divine services at the St. Pantaleimon Church. He was assisted by the brethren of the monastery, pilgrims in Holy

Orders and representatives of other local monasteries. The Governor of Athos and many pilgrims arrived to the monastery for the celebrations.

On their way back from Athos, in Salonika the pilgrims were received by Metropolitan Pantaleimon of Salonika, visited the Churches of St. Gregory Palamas, the Great Martyr St. Irene of Thessalonica, and the ancient Church of St. Nicholas.

The pilgrims had a meeting with the Chairman of the Synodal Commission for International Church Relations of the Church of Hellas, Metropolitan Barnabas of Kitros.

On August 15, the Feast of the Dormition of the Mother of God (New Style), the pilgrims stayed at the Penteli Monastery near Athens where Metropolitan Sergiy officiated at divine services. He was assisted by Bishop Cob of Chicago, Bishop Chrysostomos of Donis, brethren of the monastery and pilgrims. His Beatitude Patriarch Nicholas VI of Alexandria attended the services.

On August 16, there was the Feast of St. motheos of Euripos, the founder of the monastery. On the eve, the pilgrims took part in Vespers and attended Divine Liturgy on the feast day itself.

On the same day Bishop Chrysostomos of Donis, the father superior of the monastery, celebrated the 6th anniversary of his episcopal consecration. Metropolitan Sergiy expressed congratulations to the bishop.

## A Trip to Damascus

From October 18 to 25, 1982, Bishop Anatoliy of Ufa and Sterlitamak and Archimandrite Innocentiy Prosvirnin, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*, were in Damascus in connection with the opening of a jubilee exhibition on "Religion in the Soviet Union" devoted to the 60th anniversary of the formation of the USSR. The trip was organized by the USSR-Syria Friendship Society.

On October 19, Dr. Muhammad al-Hatib, Minister of Vakufs of the SAR, received the delegation in the Ministry of Vakufs. Responding to Bishop Anatoliy's greetings, the minister thanked the delegation and the Soviet Cultural Centre in Damascus for strengthening friendly ties. "He is strong who has a brother", he concluded, quoting the Koran.

On October 20, the delegation paid a visit to His Beatitude Ignatios IV, Patriarch of Antioch and All the East.

On October 23, the jubilee exhibition was inaugurated. It contained photographs and religious publications. It was prepared through the common efforts of the staff of the Publishing Department of the Moscow Patriarchate and the Soviet Cultural Centre in Damascus, and enjoyed the patronage of the Minister of Vakufs.

Bishop Anatoliy and Dr. Muhammad al-Hatib exchanged speeches. Present at the inauguration were: the Ambassador Extraordinary and Plenipotentiary of the USSR to Syria, V. I. Yuk

with staff members of the Embassy; His Holiness Patriarch Mar Ignatius Zakka I Iwas of Syrian Orthodox Church; Archbishop Antonio Pedroni, Apostolic Pronuncio in Syria, and representatives of Christian Churches and of the Islamic clergy.

The exhibition aroused great public interest in Syria. Two films produced in the USSR were shown: "Islam in the USSR" and "The Anniversary of the Restoration of the Patriarchate". Then Bishop Anatoliy and Archimandrite Innocentiy together with representatives of the Soviet Cultural Centre gave a reception in honour of the guests.

On October 24, on the recommendation of Supreme Mufti Dr. Ahmad Keftaru, high-ranking Syrian sheikhs under the chairmanship of Sheikh Mahmud Keftaru, together with the delegation of the USSR-Syria Friendship Society, gave a press conference during which common religious foundations for cooperation in the struggle for peace were noted.

During their stay in Syria, the delegation got acquainted with the life of the Damascus University, the cultural and religious centre of Syria, and the life of some Christian communities and monasteries.

The Syrian mass media gave an extensive coverage to the visit.

## Patriarchal Awards

According to the Ukase of October 27, 1982, His Holiness Patriarch Pimen awarded Archbishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, the Order of St. Sergiy of Radonezh, 2nd Class, on the occasion of his 85th birthday.

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For zealous service of the Church of God, we find it meet to elevate His Grace Bishop Viktorin of Vilna and Lithuania to the dignity of archbishop.

September 9, 1982

Patriarch PIMEN

### CHRONICLE

**Professors of the Salonika University (Greece)** were in the Soviet Union from August 20 to September 3, 1982, on the invitation of the Department of External Church Relations of the Moscow Patriarchate. The guests visited Moscow, the Holy Trinity-St. Sergiy Lavra, Kiev, Minsk, the Zhirovitsky Monastery of the Dormition (Minsk Diocese), and Leningrad. On August 23, they paid a visit to the Department of External Church Relations, where they were received by its head, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. On the same day, they had a meeting in the Publishing Department with Metropolitan Filaret, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, professors of the Moscow Theological Academy and representatives of state scientific institutions. They discussed possible cooperation in publishing Greek and Byzantine historic monuments which are preserved in the archives of Greece and the Soviet Union. On September 1, Metropolitan Filaret of Minsk and Byelorussia gave a reception in honour of the guests at his residence in the Serebryany Bor. Present at the reception were Archbishop Pitirim of Volokolamsk and representatives of the scientific world of the capital.

**Evening dedicated to the Independence Day of Cyprus.** On October 1, 1982, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Vice-President of the USSR-Cyprus Friendship Society, attended the evening dedicated to the Independence Day of the Republic of Cyprus at the House of Friendship with the Peoples of Foreign Countries.

**Metropolitan Yuvenaliy of Krutitsy and Kolomna** was awarded a Certificate of Merit on October 6, 1982. The ceremony took place in his chambers in the Novodevichy Convent. Metropolitan Yuvenaliy of Krutitsy and Kolomna received the Certificate of Merit of the Presidium of the USSR Academy of Sciences and of the Central Committee of the Educational and Scientific Workers Trade Union, for his active participation in and in connection with the centenary of the Russian Palestinian Society of the USSR Academy of Sciences. The award was presented by V. I. Ivanenko, Learned

Secretary of the Russian Palestinian Society. Present at the ceremony were V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and A. F. Berdnikov, Learned Secretary of the State Museum of Arts of the Peoples of the East.

**The US Ambassador Extraordinary and Plenipotentiary to the Soviet Union** His Excellency Arthur Hartman was received, at his request, by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on October 21, 1982.

**Archimandrite Korniliy Fristedt,** Dean of the St. Nicholas Cathedral in Brussels, passed away on November 1, 1982. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, sent a message of condolences to Archbishop Vasiliy of Brussels and Belgium.

**General M. H. van Meyenfeld** was received on November 3, 1982, by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, at his residence in Serebryany Bor. General (retired) M. H. van Meyenfeld and Mme. Meyenfeld were invited to the USSR by the Novosti Press Agency. The general was a participant in the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". Present at the reception were Archimandrite Sergiy, Deputy Head of the DECR, Dr. A. S. Buevsky, Executive Secretary of the DECR, and V. A. Nedbaev, Editor-in-Chief of the NPA Editorial Board for Western Europe.

**A reception at the Zambian Embassy** was given on November 3, 1982, by the Ambassador Extraordinary and Plenipotentiary of the Republic of Zambia to the USSR, His Excellency J. S. Siyolwe, on the Independence Day of Zambia. It was attended by Archimandrite Sergiy Fomin, Deputy Head of the Department of External Church Relations, and Archpriest Georgiy Davydov, staff member of the DECR.



# CHURCH LIFE

## Services Conducted by His Holiness Patriarch PIMEN

### SEPTEMBER

On September 5 (August 23), September 12 (August 30), and September 19 (6), the 13th, 14th and 15th Sundays after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zaraisk.

On September 8 (August 26), the Feast of the Vladimir Icon of the Mother of God, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the patriarchal Domestic Church of the Vladimir Icon of the Mother of God at the Patriarchate.

September 9 (August 27) was the Feast of St. Pimen the Great, the name-day of His Holiness Patriarch Pimen of Moscow and All Russia. His Holiness Patriarch Pimen celebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil in the Church of St. Pimen in Moscow, assisted by Metropolitans—Aleksiy of Tallinn and Estonia, Antoniy of Leningrad and Novgorod and Sergiy of Odessa and Kherson; Archbishops—Iov of Zaraisk and Gleb of Orel and Bryansk, and Mefodiy of Voronezh and Lipetsk.

The Liturgy was attended by Metropolitan Aleksiy of Kalinin and Kashin; Archbishops—Feodosiy of Smolensk and Vyazma, Pitirim of Volokolamsk, Seraphim of Vladimir and Suzdal, Platon of Sverdlovsk and Kurgan, and Agafangel of Vinnitsa and Bratslav; Bishops—German of Tula and Belev, and Varnava of Cheboksary and Chuvashia.

On September 11 (August 29), the Commemoration of the Beheading of the Prophet St. John the Baptist and

Forerunner of Our Lord, His Holiness the Patriarch attended Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral.

On September 21 (8), the Feast of the Nativity of the Blessed Virgin, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zaraisk.

September 26 (13) was the Feast of the Renewal (Consecration) of the Church of the Resurrection of Christ in Jerusalem, the 16th Sunday after Pentecost. His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral, assisted by Archbishop Iov of Zaraisk and on the eve officiated at All-Night Vigil in the Church of the Resurrection (Voskresenie Slovushcheye) in Aksak Lane, Moscow, assisted by Archbishop Iov.

On September 27 (14), the Feast of the Exaltation of the Life-Giving Cross of Our Lord, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral, assisted by Archbishop Iov of Zaraisk, and on the eve officiated at All-Night Vigil with the Office of the Exaltation of the Cross.

### OCTOBER

On October 3 (September 20) and October 10 (September 27), the 11th and 18th Sundays after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zaraisk.

On October 3, during Divine Liturgy, His Holiness Patriarch Pimen ordained his hypodeacon Ioann Almes, a year MTS student, deacon.

**October 8 (September 25)** was the Feast of St. Sergiy the Hegumen of Radonezh and All Russia and Miracle Worker. On the eve, at 3 p. m., in the Trinity Cathedral of the Trinity-St. Sergiy Lavra, His Holiness Patriarch Pimen officiated at Small Vespers with the reading of the Akathistos to St. Sergiy, assisted by Metropolitans—Aleksiy of Tallinn and Estonia, Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Yuvenaliy of Krutitsy and Kolomna and Vladimir of Rostov and Novocherkassk; Archbishops—Platon of Sverdlovsk and Kurgan, and Iov of Zaraisk. His Holiness Patriarch Pimen celebrated Divine Liturgy on the day of the feast and officiated at All-Night Vigil on the eve in the same cathedral, assisted by Metropolitan Vladimir of Rostov and Novocherkassk, and Archbishop Iov of Zaraisk.

On October 14 (1), the Feast of the Protecting Veil of the Most Holy Mother of God, His Holiness Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral and received Holy Communion. On the eve His Holiness officiated at All-Night Vigil, assisted by Archbishop Iov of Zaraisk.

**October 18 (5)** was the Feast of Sts. Petr, Aleksiy, Iona, Filipp and Ermogen of Moscow. On the eve His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Metropolitans—Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Yuvenaliy of Krutitsy and Kolomna; Archbishops—Platon of Sverdlovsk and Kurgan and Iov of Zaraisk; Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral; Protopresbyter Vitaliy Borovoi, the representative of the Russian Orthodox Church to the World Council of Churches; Archimandrite Trifon, Dean of the Patriarchal Domestic Churches; Archimandrite Panteleimon, Head of the Russian Orthodox Mission in Jerusalem, and other clerics. His Holiness the Patriarch attended Divine Liturgy in the same cathedral on the day

of the feast and received Holy Communion. The Liturgy was attended by Archimandrite Kirill, the representative of the Bulgarian Patriarch to the Patriarch of Moscow.

## NOVEMBER

On November 4 (October 22), the Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, where there is a deeply revered Kazan Icon of the Mother of God, with Metropolitans—Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Yuvenaliy of Krutitsy and Kolomna; Archbishops—Pitirim of Volokolamsk, Platon of Sverdlovsk and Kurgan, and Iov of Zaraisk, and Bishop Longin of Düsseldorf.

On November 6 (October 24), the Feast of the Icon of the Mother of God “Consolation of All the Afflicted”, His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with Archbishop Kiprian, in the Church of the Transfiguration (or of the Icon of the Mother of God “Consolation of All the Afflicted”), Bolshaya Ordynka, Moscow, where there is a deeply revered Icon of the Mother of God “Consolation of All the Afflicted”.

On November 14 (1), the 23rd Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral.

After the Liturgy a panikhida was said for Leonid Ilyich Brezhnev, who passed away on November 10, 1982. The panikhida was conducted by His Holiness Patriarch Pimen, assisted by Metropolitans—Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; and Yuvenaliy of Krutitsy and Kolomna; Archbishops—Pitirim of Volokolamsk, Platon of Sverdlovsk and Kurgan, and Iov of Zaraisk.

## Feast of St. Sergiy at the Trinity-St. Sergiy Lavra

The Day of Departure of St. Sergiy the Miracle Worker of Radonezh was solemnly commemorated on October 8, 1982, in the Trinity-St. Sergiy Lavra.

590 years have passed since the blissful departure of the Great Hegumen of the Land of Russia. Many pilgrims, like in olden times, again came to the Trinity Lavra. In spite of the dank, autumnal day, the hearts of all those who had come to venerate at the shrine of St. Sergiy were filled with joy. The pilgrims filed to the shrine of the Miracle Worker St. Sergiy far into the night; many of them had come from a great distance.

As usual on the eve of the feast, Small Vespers with the reading of the Akathistos to St. Sergiy followed by All-Night Vigil were held at the Lavra.

On the feast day itself, Divine Liturgy was celebrated in the cathedrals of the Trinity and of the Dormition, in the Refectory Church of St. Sergiy, and in the Academy Church of the Protecting Veil.

The festal divine services were led by Metropolitans — Yuvenaliy of Krutitsy and Kolomna, Aleksiy of Tallinn and Estonia, Filaret of Minsk and Byelorussia, Aleksiy of Kalinin and Kashin, and Ioann of Yaroslavl and Rostov; Archbishops — Melkhisdeek of Berlin and Central Europe, Platon of Sverdlovsk and Kurgan, Leon-

tiy of Orenburg and Buzuluk, Nikodim of Khar'kov and Bogodukhov, Nikolai of Gorki and Arzamas, Leontiy of Simferopol and the Crimea, Nikon of Perm and Solikamsk, Feodosiy of Smolensk and Vyazma, Pimen of Saratov and Volgograd, Ionafan of Kishinev and Moldavia, and Simon of Ryazan and Kasimov; Bishops — Lazar of Argentina and South America, Anatoliy of Ufa and Sterlitamak, Damaskin of Poltava and Kremenchug, Varlaam of Chernovtsy and Bukovina, Varnava of Cheboksary and Chuvashia, Amvrosiy of Ivanovo and Kineshma, and Serafim of Penza and Saransk.

His Holiness Patriarch Pimen, Holy Archimandrite of the Lavra, celebrated Divine Liturgy in the Trinity Cathedral. His concelebrants were Metropolitan Vladimir of Rostov and Novocherkassk and Archbishop Iov of Zaraisk.

Ordinations to the diaconate were held during the Liturgy in the Dormition Cathedral, the Refectory Church of St. Sergiy, and in the Academy Church of the Protecting Veil.

A festal moleben was held before the icon of St. Sergiy in the Lavra square. After the moleben, His Holiness Patriarch Pimen congratulated the worshippers upon the feast and blessed them from the balcony of the Patriarchal Chambers.

L. N. K..

## Feast of the Smolensk Icon of the Mother of God "Hodegetria"

The day of the annual glorification of the Smolensk Icon of the Mother of God "Hodegetria" was solemnly marked on August 10, 1982, by the believers of Smolensk, together with numerous pilgrims.

The cathedral church, dedicated to the Dormition of the Most Holy Mother of God, and preserving beneath its vaults a great shrine of our Church — Her miraculous icon, was recently restored and renovated.

With the blessing of His Holiness Patriarch Pimen, the following arrived in Smolensk for the feast: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Archbishop Vladimir of Krasnodar and Kuban, Bishop German of Tula and Belev, and Bishop (now Archbishop) Viktorin of Vilna and Lithuania. Also attending the feast were Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Sergiy, Deputy Head of the Department of External Church Relations, and Archpriest Lev Makhno, Head of the Representation of the Patriarch of Moscow in New York. The guests were welcomed warmly and cordially with the traditional bread and salt, by Archbishop Feodosiy of Smolensk and Vyazma, and Protodeacon Boris Gensitsky, Secretary of the Diocesan Administration. The cathedral church, with its golden domes, is one of the most famous churches in our country. Towering above the city, it is visible for a di-

stance of many kilometres. The cathedral, which for centuries withstood the storms of war, is impressive for its grandeur, the unusual beauty of its iconostasis, paintings, and magnificently decorated interior.

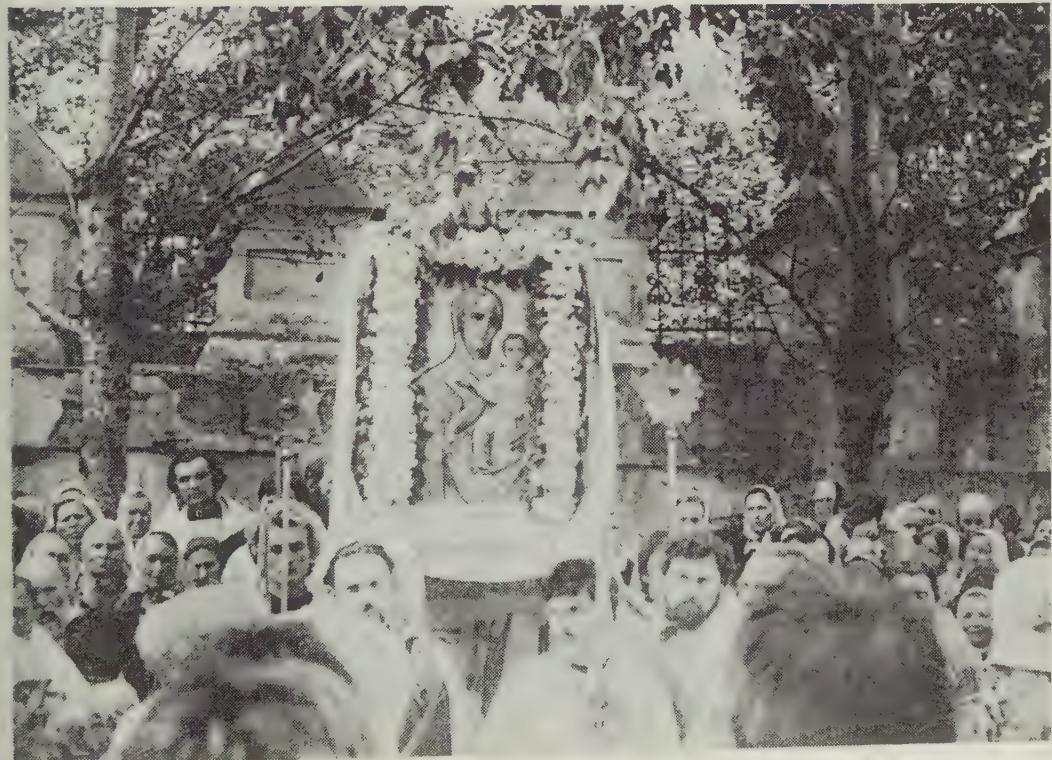
To the festive pealing of the bells, Metropolitan Filaret and the other hierarchs venerated at the miraculous Smolensk Icon of the Mother of God "Hodegetria" — Patroness of the Russian land. Many generations of Russian believers have prayed before this icon in times of severe trial, in the years filled with the misery and troubles of war, in joy and grief, bringing their sorrows and afflictions to the Blessed Virgin Mary. The history of the miraculous Smolensk Icon of the Mother of God, like that of the city of Smolensk itself, is inextricably linked with the history of our people, and their patriotic feat in defending the sacred borders of our Motherland.

After the moleben an official meeting took place in the Diocesan Administration building. The opening speech was made by Archbishop Feodosiy. He spoke of the life and work of the parishes of the Smolensk Diocese, of their active participation in the peacemaking and patriotic work of the Russian Church.

Metropolitan Filaret spoke about the results of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which took place in Moscow in May 1982, and about the meetings of His Holiness Patriarch Pimen in the Kremlin with



August 10, 1982. The Feast of the Smolensk Icon of the Mother of God "Hodegetria". The hierarchs with clerics and laymen in a festal procession round the Smolensk Cathedral Church of the Dormition. Below, in the centre: a copy of the deeply revered Icon of the Mother of God.



N. A. Tikhonov, Chairman of the USSR Council of Ministers, and in New York with J. Perez de Cuellar, UN Secretary-General, during His Holiness's visit to the United States for the Second Special Session of the UN General Assembly on Disarmament. Metropolitan Filaret reported that the final documents of the World Conference were distributed among the participants in the Second Special Session.

The hierarchs and clerics sent His Holiness Patriarch Pimen a telegram with greetings.

On the feast day a reply arrived from His Holiness the Patriarch:

*"I heartily congratulate Your Grace, the clergy and laity of the Smolensk Diocese, and likewise all the pilgrims on the feast of the Smolensk Icon of the Mother of God "Hodegetria". I ask for your holy prayers. Patriarch Pimen".* A telegram was also sent to Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

On the same day, Metropolitan Filaret, Archbishop Feodosiy and those accompanying them paid a visit to A. S. Emelianov, Chairman of the Smolensk City Executive Council.

Metropolitan Filaret heartily thanked A. S. Emelianov for his attention, and spoke of the current position of the Russian Orthodox Church, of the World Conference that took place in Moscow, at which he served as chairman, and presented the chairman of the executive council with the final documents of the conference. In Metropolitan Filaret's report, special attention was devoted to the peacemaking of the Moscow Patriarchate and in particular of the Smolensk Diocese. Taking part in the meeting was V. P. Tarasenkov, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Smolensk Region.

The guests visited the city's famous historical sites, laid flowers by the eternal flame at the common grave of the Soviet soldiers who defended Smolensk, and at the monument to the heroes of the Patriotic War of 1812, and observed a minute of silence in memory of the defenders of Smolensk who died in the Great Patriotic War of 1941-1945.

In the afternoon, an akathistos was held in the cathedral church before the miraculous Smolensk Icon of the Mother of God. In the evening, on the eve of the feast, the hierarchs officiated at All-Night Vigil. The enormous cathedral barely accommodated all the worshippers, who had arrived from Smolensk, neighbouring Minsk, and other dioceses.

On the day of the feast, the archpastors, assisted by many clerics, celebrated Divine Liturgy. Metropolitan Filaret delivered the ser-

mon. He said: *Blessed is the womb that bore thee, and the paps which thou hast sucked.* Thus was the sermon of our Lord Jesus Christ received by one of the women who heard Him. And these words of hers became prophetic, for today we, like many preceding generations of Christians, glorify the One Whose womb bore and Whose breasts nourished the Lord Jesus Christ — the Word of God Incarnate.

"Many times, dear brothers and sisters, you have probably visited this city and approached this shrine — the Smolensk Icon of the Mother of God, its history convincingly bears witness to the fact that She is truly the zealous Mediatress for all Christians for our life and piety, and for our confession of Jesus Christ as God and Saviour. Let us also venerate today, on this feast day of the Blessed Mother and Virgin, and rejoice together with Her for the fact that our salvation was accomplished through the coming to this world of Her Son, Jesus.

*"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour,* exclaimed Mary, the Bride of God, in answer to the greeting of the Righteous Elizabeth. It was precisely joy, and nothing else, that filled the heart of the Blessed Virgin from the great moment of the Annunciation, for through all Her confusion and humility, She understood the salvific import of Archangel Gabriel's words.

"The Church also calls us to live with a feeling of joy, dear brothers and sisters, through the Akathistos in which it says: Rejoice, O Joy of all Creation! The consciousness of the fact that we are saved by our Lord Jesus Christ roused the great Paul to leave us this behest: *Rejoice evermore* (1 Thess. 5. 16)."

And however difficult our life may be, whatever our sorrows, and whatever the temptations set before us by the Enemy of our salvation, joy in the Lord should drown all our earthly grief. They are earthly, they are temporal, and therefore should not shake or overcome us. Only the feeling of sonship in Christ, inherent in us and whereby we are made strong, should conquer in us. Therefore, on the day when we remember the Mother of God, the Mediatress for all Christians and for our country, we cry together with the Archangel: *Hail, full of grace, the Lord is with thee.* And through Thee, God is with us forever. Amen.

At the conclusion of the Liturgy a procession took place, with the icon's *namestnitsa*.

(The *namestnitsa* is a copy of the miraculous Smolensk Icon of the Mother of God "Hodegetria", with which a procession is usually made round the cathedral.)

After the festal moleben, "Many Years" was sung.

S. TROFIMOV

## Jubilee Celebrations in Baden-Baden

1982 saw the centenary of the consecration of the Russian Orthodox Church of the Transfiguration of the Lord in Baden-Baden. From August 8 to 15, 1982, the Russian Orthodox community in Baden-Baden held the jubilee celebrations in the parish hall of the Evangelical Church.

This community was established in the first half of the last century; after the Napoleonic wars a big Russian colony grew in Baden-Baden, the famous health resort. Baden-Baden was visited by N. V. Gogol, V. A. Zhukovsky, L. N. Tolstoi, I. S. Turgenev, I. A. Goncharov, F. M. Dostoevsky, N. A. Nekrasov, M. E. Saltykov-Shchedrin, V. S. Solovyov, S. V. Rakhmaninov, F. I. Shalyapin.

The Church of the Transfiguration is one of the most interesting architectural monuments of the city.

On Sunday, August 8, the day of the jubilee, Divine Liturgy was celebrated by the rector of the Church, Archimandrite Avenir.

On Monday, August 9, the churchwarden, Dr. M. P. Günter, the author of the illustrated booklet "The History of the Russian Orthodox Community in Baden-Baden", read the paper: "The History of the Russian Orthodox Community and Its Church in Baden-Baden".

On August 13, Prof. Dr. I. I. Krammer read the paper: "The Russian Orthodox Church Today". The big audience included not only Orthodox believers, but representatives of the Roman Catholic, Evangelical and Old Catholic Churches as well.

On Saturday, August 14, Archimandrite Avenir conducted Great Vespers in the Church of the Transfiguration assisted by the famous St. Romanos "Melodus" Choir from Switzerland under the direction of Peter Vitovets. At the end of Vespers the rector delivered a sermon in which he spoke of the history of the church and expounded on the spiritual significance of the celebrations. Then the choir sang Orthodox hymns of various ages and schools.

On August 15, Archbishop Irinei of Vienna and Austria, administrator a. i. of the Baden and Bavaria Dioceses, celebrated Divine Liturgy in the Church of the Transfiguration assisted by the rector and Hierodeacon Boris, who had arrived from Zurich. According to an old Russian custom, Vladyka Irinei was welcomed with bread and salt by the warden at the entrance to the church. Not only the believers in Baden-Baden attended the divine service; many arrived from distant cities such as Karlsruhe, Freiburg, Stuttgart; Sergiy Frolov, a psalm-reader came from Strasbourg (France).

After the Liturgy, Archbishop Irinei conveyed to the worshippers the blessing of His Holiness Patriarch Pimen of Moscow and All Russia and read His Holiness's congratulatory telegram. Also read were telegrams from Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and Archbishop Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe. Then Vladyka Irinei informed the congregation that in connection with the jubilee the following were granted Patriarchal awards: the Rector of the Church of Transfiguration, Archimandrite Avenir—the Order of the Prince St. Vladimir, 3rd Class; the churchwarden, Dr. M. P. Günter—the Order of St. Sergiy of Radonezh, 3rd Class; the assistant churchwarden, T. A. Gils, and N. M. Smirnova, for many years a diligent labourer in the church, received patriarchal certificates of merit.

After the divine service a reception was held, which was attended by the patrons of the Church of Transfiguration in Baden-Baden; the representatives of the Bürgermeister, Mr. Klein, and the municipality; as well as by believers of other Christian confessions.

The jubilee celebrations at the Russian Orthodox church in Baden-Baden were covered by the mass media.

Archimandrite AVENIR

Baden-Baden, FRG

## Feast at the Patriarchal Podvorye in Belgrade

On June 7, 1982, Holy Spirit Day, the church of the Patriarchal Podvorye of the Russian Orthodox Church in Belgrade, dedicated to the Descent of the Holy Spirit upon the Apostles, marked its patronal feast. At 9 a.m. His Holiness Patriarch German of Serbia, accompanied by the dean of the cathedral church, Archpriest Branko Savić, arrived at the podvorye church. His Holiness was solemnly welcomed by the dean of the podvorye, Archpriest Vasiliy Tarasiev, and the churchwarden, Engineer A. A. Zots. To the singing of the hirmos "Rejoice, O Queen..." His Holiness proceeded into the church. At divine service, His Holiness was assisted by Archpriest Vasiliy Tarasiev; Archpriest Branko Savić; Archpriest Prof. Dr. Dušan Kashić and Archpriest Prof. Dr. Blagota Gardašević of the Theological Faculty; Proto-synkellos Dr. Afanasij Evtić, the dean; Archpriest Dušan Dačić, the rector; Archpriest

Cedomir Vučković, Rector of the Church of St. Mark; Lubodrag Petrović, Rector of the Church of St. Aleksandr Nevsky; the oldest cleric, Archpriest Tit Stefanov, and Synkellos Damaskin Davidović (MTA graduate). Among the protodeacons were Dr. Pribislav Simić; Momir Lecić, professor at the Theological Faculty and head of His Holiness's chancellery; Radomir Perčević and Stevan Rapačić, staff members of the Patriarchate.

After the Prayer Before the Ambo there was a procession round the church.

That same day, at the podvorye a meeting was held devoted to the 50th anniversary of the ordination of His Holiness Patriarch Pimen of Moscow and All Russia. His Holiness Patriarch German led the thanksgiving moleben on the golden jubilee of His Holiness Patriarch Pimen. "Many Years" was sung to Their Holinesses Patriarchs Pimen and German. Then

Archpriest Vasilii Tarasiev turned to His Holiness Patriarch German with an address.

In his response, His Holiness Patriarch German said that he constantly prayed with love in his heart for His Holiness Patriarch Pimen, for the Russian Church and her pious children. After blessing the worshippers, His Holiness Patriarch German left the church.

At noon, the dean of the podvorye gave a

reception, which was attended by the officiating clergy, members of the church council and staff members of all the departments of the podvorye. Present also were representatives of the USSR Embassy in the SFRY headed by Counsellor Yu. A. Bragin; representatives of the Federal and Republican Executive Vece headed by R. Samardžić; as well as other friends of the Russian Church.

Archpriest VASILII TARASIEV

## Pilgrimage to the Holy Land

A group representing the Russian Orthodox Church, led by Archbishop Nikodim of Kharkov and Bogodukhov, went on a pilgrimage to the Holy Land in June 1982. It included Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; Archpriest Simeon Bozhok, of the Odessa Diocese; Archpriest Dimitriy Netsvetaev, of the Vladimir Diocese; Archpriest Evgeniy Zhdan, of the Leningrad Diocese; Hegumen Varsonofiy, a referent at the DECR; Father Vladimir Bashkirov, of the Minsk Diocese; Proto-deacon Antoniy Bardyga, of the Odessa Diocese; Prof. A. I. Osipov and Prof. K. Skurat, of the MTA.

We flew from Moscow early in the morning and made a stopover in Bucharest, where we visited several churches and the Chernitsy Monastery. In the evening of that same day we arrived in Tel Aviv. We were met by Metropolitan Vassilos of Caesarea, Vicar of the Patriarch of Jerusalem; Archimandrite Timotheos, Secretary of the Holy Synod of the Jerusalem Church; Archimandrite Nikolai, Head of the Russian Orthodox Mission in Jerusalem (now Father Superior of the Pochayev Lavra of the Dormition), together with the staff members of the mission; Dr. Daniel Rossing, of the Ministry of Religious Affairs of Israel; Ms. Anneli Hallonen, Consul of Finland in Jerusalem.

The first day of our stay in the Holy City began with Divine Liturgy in the Trinity Cathedral of the Russian Orthodox Mission. Then we were received by His Beatitude Diodoros I, Patriarch of Jerusalem, after which we went to the greatest of Christian shrines—the Church of the Resurrection of Christ.

Entering the church, we found ourselves as if in a big narthex. Opposite the entrance is the Stone of Unction, covered with a marble slab and surrounded with candlesticks and lampadas, upon which the Body of the Saviour was laid after it was taken down from the Cross, when Righteous Joseph and Nicodemus wound it in linen cloths with the spices (Jn. 19.40). In the centre of the church is the Holy Kuvuklia—the small chapel in which is the Life-Giving Sepulchre of the Lord.

The keys of the Church of the Resurrection belong to the Orthodox Greeks: they are the first to hold divine service daily (immediately after midnight) in the Holy Kuvuklia, after then the Armenians, then the Catholics.

On July 6, Holy Trinity Day, we attended Divine Liturgy, which was celebrated by His Beatitude Patriarch Diodoros at the Sepulchre of the Lord, and received Holy Communion.

We began our pilgrimage through the Holy Land with a visit to old Hebron, where we paid homage at the tombs of the righteous of the Old Testament—Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, and Joseph the Chaste. On our way to Bethlehem we stopped by the Oak of Mamre—the offspring of that holy tree, under which God, glorified in the Trinity, appeared to Abraham and Sarah.

Then we came to Bethlehem where, according to Holy Scripture, the Blessed Virgin brought forth her firstborn son; and wrapped him in swaddling clothes, and laid him in a manger (Lk. 2.7). The Church of the Nativity of Christ stands there now. From the solea, stone stairs lead down to the Holy Cave. There, inlaid in the floor is a silver star round which is an inscription in Latin: "Here Jesus Christ Was Born of the Virgin Mary". Above the star is an Orthodox altar. Nearby, in a niche, in which the manger of the Divine Infant stood, is a Catholic altar.

Not far from Bethlehem is the Shepherd Field where, according to Tradition, the Angel announced the good tidings to the shepherd about the birth of the Saviour (Lk. 2.10-11). The cave, in which the Magi had found shelter after the warning not to return to Herod (Mt. 2.12), was once the refuge of St. Theodosius († 529), the founder of the oldest Lavra and of cenobitic monasticism. Having spent 30 years in seclusion, he came to know all the difficulties of this path, therefore for general endeavour he introduced the cenobitic rule, i.e. communal living.

In the Lavra of St. Theodosius the Great, next to the tomb of its founder, is the tomb of St. John Moschus (6th-7th centuries), the author of the religious work, *Pratum Spiritualium*. He spent most of his life in this cloister.

A short way across the Wilderness of Judah behind the hills, stands the Lavra of St. Sabas the Sanctified; it was founded in the 6th century on the high bank of the Brook Kidron. The relics of St. Sabas lie openly in the cathedral. During the Crusades they were carried away to the West and only in 1965 did Pope Paul VI return them to the Church of Jerusalem. For 15 days the relics of the saint were in the Church of the Resurrection and on October 30 they were translated to the Lavra.

In olden times, up to 5-6 thousand monks resided in the Lavra. One of its seven churches is dedicated to St. John of Damascus († 776); the author of many canticles and theological works. The cave in which he worked still exists. Numerous holy monks, well-known to Christen-

dom, have lived in the Lavra, as well as many Russian ascetics. The iconostasis of the main cathedral was made, most probably, by Russian craftsmen.

For 33 years the father superior, Archimandrite Seraphim, has lived in the Lavra for 50 years. Today there are 12 monks who follow the cenobitic Rule of St. Sabas.

To the north-east of Jerusalem is the Monastery of St. Gerasimus of the Jordan († 475), which is noted for the strict ascetic way of life of its monks. After a moleben before the icon of St. Gerasimus we went to the Monastery of St. George Chozebite up in the mountains. It was founded at the end of the 5th century. There are now several monks under Archimandrite Amphilochios.

The brethren met us with the ringing of bells which sounded especially moving in the desert gorge. We kissed the relics of St. George Chozebite which are kept in the sanctuary. Next to them, under glass, is the incorrupted body of Hieromonk John, who died in 1960.

In the cliffs we were shown the cave in which Elijah the Prophet of God had lived, when, by his word, there was neither dew nor rain (1 Kgs. 17.1).

That same day, in Jerusalem, we visited the monastery founded by the Georgian King Mirian (4th century), in which the famous poet, Shota Rustaveli, took monastic vows (12th century).

Early in the morning of June 9, we attended Divine Liturgy in the Church of the Dormition of the Most Holy Mother of God, which was celebrated on Her holy tomb in the Garden of Gethsemane. This church was built by the Crusaders on the ruins of a Byzantine basilica.

In the evening His Beatitude Patriarch Diodorós invited us to a reception in his summer residence on the Mount of Olives. We arrived long before the appointed hour in order to see the spot from where the Lord had ascended to Heaven. Now there is a chapel, outside of which stand altars: Greek, Armenian and Coptic. The stone with the imprint of the Lord's foot is in the chapel.

The reception given by His Beatitude passed in an atmosphere of brotherly Christian love. In the grounds of the residence we were shown a small fenced off plot where the Lord had appeared to His disciples after the Resurrection (Mt. 28. 19-20).

Another famous mount is Sion, "The Lord's Mount", so often mentioned in Holy Scripture. First of all we went to the upper room of Sion. It is a spacious room with an arched ceiling supported by columns with figured capitals. Next to the upper room of Sion once stood the house of the Apostle St. John the Divine, in which the Mother of God had lived and where her Dormition had taken place. On this spot a Catholic basilica was built. In the synagogue on Mount Sion is a stone tomb in which lies King David, Psalmist and Prophet.

Where the house of Righteous Joachim and Anne once stood, there is also a church. We walked through its yard to the Pool of Bethesda. Archaeological excavations, completed not

long ago, revealed all five covered porches mentioned in the Gospel (Jn. 5.2).

On June 12, at dawn, we went to Jaffa (Joppa), the old seaport. From there the Prophet Jonah had sailed to Tarshish (Jon. 1.3) and it was there that the Apostle Peter had raised Tabitha from the dead (Acts 9. 36-42). The plot of land, on which the house of Righteous Tabitha once stood, belongs to the Russian Orthodox Mission. In the 1890s, the church of St. Peter the Apostle and Righteous Tabitha was built there. In this church, Archbishop Platon celebrated Divine Liturgy assisted by Archpriest Evgeniy Zhdan and Protodeacon Antoniy Bardyga.

By dinner-time we were back in Jerusalem. We were welcomed with bread and salt by the nuns of the Goranye Convent, which is in the district of Ain Karim ("The Source of Vineyards"), where Righteous Zacharias and Elisabeth, the parents of St. John the Baptist, had lived. There, *into the hill country*, the Blessed Virgin had hurried after the Annunciation to see her cousin Righteous Elisabeth (Lk. 1.39-56). The convent of the Russian Orthodox Church was founded in 1871. At present there are 46 nuns residing there.

In the morning we set out for Tiberias. Where the road approaches the Jordan, our cars turned to the river. Archbishop Nikodim conducted the Great Blessing of Waters and all of us immersed thrice in the holy waters of the Jordan. Then we continued on our way and soon saw the Sea of Galilee (Tiberias). On its shores the Saviour preached. In Tiberias, on the sea shore, there is a plot of land which belongs to the Russian Orthodox Mission. On it there is the Church of St. Mary Magdalene, Equal to the Apostles.

And finally, before us lay the last and long journey through the Holy Land—the return to Jerusalem via Nazareth, but first we saw Mount Tabor. Lofty and covered with trees and bushes, it seemed to radiate joy. Singing the troparion and kontakion to the Feast of the Transfiguration, we ascended the serpentine path with 21 turns, along the brinks of abysses and precipices, to the top of the mountain where there are two monasteries: Catholic and Orthodox; the altar of the Orthodox church is on the spot, where the Transfiguration of the Lord took place. We were told that every year, on the eve of the feast, a cloud appears over Mount Tabor and dew falls on the ground, an unusual phenomenon for the hottest days in this locality.

And at last we arrived in Nazareth—the city, to which the angel Gabriel was sent from God (Lk. 1.26, 27), and where the Lord Jesus Christ had spent His childhood and boyhood. We visited the Orthodox Church of the Annunciation, built 300 years ago by the Spring of the Most Holy Mother of God. On the slope, descending to the spring, there is an inscription in many languages: *Hail, full of grace, the Lord is with thee; Blessed art thou among women.*

We spent the last night of our stay in the Holy Land by the Sepulchre of the Lord. Archbishop Nikodim, Archbishop Platon and Archbishop Eumenios of Lydda concelebrated Divine Liturgy. The choir of the Goranye Convent nuns

sang paschal hymns. All of us received Holy Communion with an inexpressible feeling of true paschal joy. Then we ascended to Golgotha and sang: "We venerate Thy Cross, O Lord..."

When we were leaving the Old City, dawn was breaking in the east. On that day, after a farewell dinner and the Moleben for Travel-

lers in the Russian Orthodox Mission we left for our homeland.

On our way back we again made a short stop over in Romania and visited the Kaldarusa Monastery and the Tsyganesti Convent.

K. SKURAT

Professor at the MTU

## 150th Anniversary of the Protecting Veil Cathedral in Izmail

In our country there are many places whose names bring to mind the events which have gone down in the history of our Motherland. The city of Izmail is one of these.

In the 18th century Russia entered the war to liberate the Northern Black Sea Territory. At that time Izmail was an impregnable Turkish fortress situated on the left bank of the Danube<sup>1</sup>. Such military leaders as Princes Repnin, De Ribas and Golovaty tried to take it but failed because of bad weather and shortage of artillery. The Russian army was forced to retreat. Aleksandr Vasilievich Suvorov, who arrived on December 2, 1790, resumed the siege. He called a council of war which decided to storm Izmail. On the eve of the battle, the eminent Russian military leader said: "Today—to pray, tomorrow—to learn, and the day after—victory or glorious death." On December 11, 1790, the fortress was taken.

The town of Izmail was founded in 1810. By that time a settlement had grown not far from the fortress walls. By a government ukase of October 4, 1812, the town was named after the Russian General, Tuchkov, the commandant

of the fortress, however, this name did not last. In that year, too, the planned construction of the town began<sup>2</sup>. The Cathedral of the Protecting Veil was built in its centre. The construction of the cathedral began in 1822 and was completed in 1831. It was consecrated by Archbishop Dimitriy (Sulima) of Kishinev and Khotin.

The cathedral was designed<sup>3</sup> by the well known architect, Prof. A. M. Melnikov \*. It has one cupola. In 1848, a narthex was built connecting it with the belfry. The Chapel of St. Nicholas was built above the narthex. II

\* A. M. Melnikov, Rector of the Academy of Arts from 1831, worked fruitfully in the south of the Ukraine and in Moldavia. The cathedral church in Kishinev and the church in Belgrad were built to his designs. He is the designer of the ensemble of the Semicircular Square in Odessa and the monument to the Odessa Governor Richelieu, erected in 1827.

The description of the cathedral is according to the **Chronicle of the Protecting Veil Cathedral in Izmail**.



The Church of the Protecting Veil in Izmail

1937, on the right and left sides of the belfry a semicircular colonnade was built. The marble floor area of the cathedral is 1176 sq. m. and can contain over a thousand people. The cathedral has one altar. Its original interior decor has not been preserved.

At the beginning of the 20th century, the cathedral was painted by the famous Bessarabian artist, Piskaryov, assisted by his daughter. In the main, the paintings are executed in the Vasnetsov style of the St. Vladimir Cathedral in Kiev.

In the upper half of the apse the Mother of God is depicted, surrounded by Angels, in the lower half, across the whole width, the Last Supper.

The one-tier iconostasis was restored in 1907, when the gilded columns and carved ornamentation were added on. The icons of the iconostasis are set in silver.

The central section of the cathedral is adorned with frescoes: in the cupola, the Holy Trinity surrounded by Angels; in the piers of the drum, the Old Testament Prophets; in the pendentives, the Holy Evangelists. In the centre of the cathedral events from the Old and New Testaments are depicted. There are also many frescoes of saints.

On the right side of the solea is a deeply revered Crucifix. Money for the Crucifix was donated by the family of Father Feodor Chakir on March 25, 1910. Inside it is a silver cruciform reliquary containing a particle of the

Holy Life-Giving Cross of the Lord and relics of saints.

The Chapel of St. Nicholas is situated above the narthex and partially juts out into the choir loft of the cathedral.

The belfry has bells weighing from 100 to 600 poods. A clock with three faces was installed in the 19th century. A notable feature of the clock is that its bell was moulded from Turkish cannons.

In 1974, the restoration of the paintings, which took a year and a half, were completed. On March 4, 1977, the cathedral suffered slightly from an earthquake.

Today the Cathedral of the Protecting Veil, situated in the centre of the town, adorns Izmail as formerly with its majestic architecture and calls Christians to worship.

#### SOURCE MATERIAL

<sup>1</sup> *Istoria mist i sil USSR* (A History of Cities and Villages of the Ukrainian SSR), Kiev, 1969, p. 432. Arseniy, Bishop of Pskov. *Researches and Monographs on the History of Moldavia*. St. Petersburg, 1894, p. 119.

<sup>2</sup> *Istoria mist...*, p. 434; "The Kishinev Diocesan Gazette", 1903, No. 20, p. 551; "Encyclopaedia", Ed. Brokhaуз and Efron, Vol. 11-a. St. Petersburg, 1894, p. 850.

<sup>3</sup> *Letopis Pokrovskogo izmailskogo sobora* (The Chronicle of the Cathedral of the Protecting Veil in Izmail) [manuscript].

Archpriest BORIS SHISHKO

## NEWS FROM THEOLOGICAL SCHOOLS

### The Beginning of the Academic Year at the Moscow and Leningrad Theological Schools

The Moscow theological schools have entered the 1982/83 academic year headed by the new rector, Archimandrite Prof. Aleksandr (now Bishop of Dmitrov), who was appointed to this post by His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church on July 16, 1982.

In the new academic year a greater number of students were enrolled at the academy and seminary, including the extramural courses. Through the efforts of the rector, Archimandrite Aleksandr, the faculty was also enlarged, new lecture-rooms and dormitories, equipped with everything necessary for the students, were built.

On September 1, 1982, Divine Liturgy was celebrated in the Academy Church of the Protecting Veil by the rector, Archimandrite Aleksandr, assisted by the teachers and students in Holy Orders. The Liturgy was attended by the professors, lecturers and students.

The student choir, under Precentor M. Kh. Trofimchuk, sang prayerfully and solemnly. After the Liturgy the rector, Archimandrite Aleksandr, led the Moleben for the Beginning

of Studies. Before the moleben he preached a sermon on pastoral ministry.

At noon, everyone proceeded to the shrine of St. Sergiy in the Cathedral of the Trinity. On behalf of the Supreme Church Authority and the brethren of the Lavra, Archimandrite Prof. Evlogiy greeted the faculty and students.

After the moleben, all those present kissed the relics of St. Sergiy, as well as the tomb of his disciple and successor, St. Nikon. The rector proffered to the lecturers and students the holy cross to kiss, while Archbishop Prof. Pitirim of Volokolamsk aspersed them. In memory of the beginning of the academic year a photo was taken of all the gathering by the Refectory Church of St. Sergiy.

At the memorial to the departed mentors, teachers and students of the Moscow theological schools, which is in the academy garden, the Liturgy for the Dead was conducted by Archpriest Vladimir Kucheryavy and other priests.

Then all went to the assembly hall. The rector, Archimandrite Aleksandr, delivered a speech.

Prof. M. S. Ivanov, Secretary of the Academy



### The Moscow Theological Academy and Seminary and the Church of the Protecting Veil

Council, read out the telegram from His Holiness Patriarch Pimen addressed to the rector: "May the Lord bless the labours of Your Grace, the teachers and students in the new year. Patriarch Pimen."

Telegrams were also received from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe; Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee of the Holy Synod; Metropolitans—Yuvenaliy of Krutitsy and Kolomna, Antoniy of Leningrad and Novgorod, Vladimir of Rostov and Novocherkassk; as well as from the Leningrad and Odessa theological schools.

The first day of the new academic year ended in the evening with the reading of the Akathistos to the Protecting Veil of the Most Holy Mother of God in the academy church.

Hieromonk ANDREI

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On September 1, 1982, the Leningrad Theological Academy, Seminary and the Precentorial Courses began their academic year. According to tradition a moleben was held in the academy church, in which all the teachers and students gathered. The moleben was led by Archbishop

Kirill of Vyborg, rector of the Leningrad theological schools, assisted by Archpriest Prof. Vasilii Stoikov, the assistant rector; professors, teachers and students in Holy Orders.

Then there was a solemn meeting in the assembly hall on the occasion of the beginning of the new academic year. Archbishop Kirill gave the floor to the assistant rector, Archpriest Prof. Vasilii Stoikov, who announced the results of the entrance examinations at the Leningrad theological schools. Then Vladyka Kirill addressed the gathering wishing the students success and God's help in the work that trained them to be theologians and ministers of the Church.

The Secretary of the LTA Council, Hieromonk Feofan, read out the congratulatory telegram from His Holiness Patriarch Pimen: "I wish the Leningrad theological schools success and God's help in the new academic year. Patriarch Pimen", as well as the telegrams from Metropolitan Antoniy of Leningrad and Novgorod, Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, and other hierarchs of the Russian Orthodox Church.

In conclusion of the solemn meeting the Kontakion to the Dormition of the Most Holy Mother of God was sung.

A. I. CHIZHOV,  
teacher at the LTA

## Annual Convocation at the Moscow Theological Schools

On October 14, 1982, the Feast of the Protecting Veil of the Most Holy Mother of God, the Moscow theological schools once again glorified the Mother of God with a solemn divine service, marked their patronal feast and held their annual convocation.

In the presence of multitudes of worshippers Divine Liturgy was celebrated in the Academy Church of the Protecting Veil and on the eve All-Night Vigil was conducted by Metropolitans—Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Yuvenaliy of Krutitsy and Kolomna; Aleksiy of Kalinin and Kashin, assisted by the teachers and students in Holy Orders, as well as the guest clergy.

After the All-Night Vigil the rector, Archimandrite Aleksandr, was nominated Bishop of Dmitrov, and on the feast day, during Divine Liturgy, he was consecrated (see *JMP* No. 12, 1982, p. 34).

The annual convocation was held in the academy church. Present were the most reverend archpastors, who officiated at Divine Liturgy as well as Bishop Anatoliy of Ufa and Sterlitamak; Protopresbyter Prof. Vitaliy Borovoi, the representative of the Russian Orthodox Church to the World Council of Churches; Archimandrite Niphon, the representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Kirill, the representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Evseviy, acting father superior of the Trinity-St. Sergiy Lavra; Archimandrite Panteleimon, Head of the Russian Orthodox Mission in Jerusalem; numerous guests; representatives of the Leningrad and Odessa theological schools, various departments and institutions of the Moscow Patriarchate, of the clergy of Moscow and the Moscow Diocese, as well as other dioceses. Present also was G. A. Mikhailov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

After the singing of the Troparion to the Protecting Veil of the Mother of God the rector, Bishop Aleksandr, opened the meeting.

Prof. M. S. Ivanov, Secretary of the Academy Council, read a paper reviewing the last academic year. He spoke about the active theological, pedagogical, representative, ecumenical and peacemaking activities of the academy and seminary. He said that the members of the faculty and students of the Moscow theological schools had taken an active part in the work

of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". In the period under review the Moscow theological schools were visited by 616 delegations (including from abroad)—many more than in the previous academic year, the total number of guests was 6,700.

Hierodeacon Aleksiy, a seminary teacher, read the main paper entitled "The Spirituality of Metropolitan Filaret (Drozdov) of Moscow (in connection with the 200th anniversary of his birth)".

Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee of the Holy Synod, read out the Message of His Holiness Patriarch Pimen to the Moscow theological schools (see *JMP* No. 12, 1982, p. 42).

The rector, Bishop Aleksandr, asked Metropolitan Aleksiy to convey their deep filial gratitude to His Holiness for his constant paternal care of the Moscow theological schools, as well as wishes of good health. The student choir sang "Many Years" to His Holiness the Patriarch.

Then the salutatory addresses were read out: from the Leningrad theological schools—by Archimandrite Avgustin, a lecturer; from the Odessa Theological Seminary—by Hegumen Innocentiy, a teacher.

Prof. M. S. Ivanov read out the telegrams of greeting from His Holiness Patriarch Pimen; His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia; permanent members of the Holy Synod; Archbishop Prof. Pitirim of Volokolamsk, Head of the Publishing Department; from many other archpastors and pastors of the Russian Orthodox Church and the alumni of the Moscow theological schools.

In his response the rector, Bishop Aleksandr, cordially thanked the guests for their participation in the festivities of the Moscow theological schools and wished the faculty and students success in their studies. At the suggestion of the rector, all present in the church sang "Many Years" to His Holiness Patriarch Pimen. 1

As usual there was a concert given by the choir, composed of students of the MTA and MTS, under the direction of the teacher, M. Kh. Trofimchuk. The annual convocation ended with the singing of the Kontakion to the Feast of the Protecting Veil of the Most Holy Mother of God.

Archpriest VIKTOR POLETKIN



Above: October 4, 1982, Prof. A. I. Osipov, Head of the Postgraduate Courses at the MTA (right), delivering an address of greeting. At the table: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Prof. K. E. Skurat and Prof. K. M. Komarov, of the MTA. Below: students of the MTA Postgraduate Courses



## The Beginning of the Academic Year at the MTA Postgraduate Courses

On October 4, 1982, the Postgraduate Courses of the Moscow Theological Academy began their new academic year. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, arrived to take part in the festivities devoted to the beginning of the new academic year.

Professors and postgraduates in Holy Orders conducted a moleben at the shrine of St. Sergiy of Radonezh in the Trinity Cathedral of the Trinity-St. Sergiy Lavra after which they proceeded to the auditorium.

Metropolitan Filaret congratulated all those present on the beginning of studies and gave the floor to Prof. A. I. Osipov, Head of the Postgraduate Courses. Then Vladyka Filaret spoke of the tasks facing the Postgraduate Courses in the new academic year in the light of the preparation for the 6th Assembly of the World Council of Churches to be held in July-August, 1983, in Vancouver.

Hieromonk TIKHON,  
a postgraduate student

## IN THE DIOCESES

**Moscow Diocese** On September 19, 1982, the 15th Sunday after Pentecost, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Aleksino, Ruza District. During the Liturgy, he ordained Hierodeacon Ioann Firsov hieromonk. After the Liturgy, Vladyka Yuvenaliy delivered a homily on the love of God and of one's neighbour, and on like-mindedness.

On October 10, the 18th Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Ilyino, Dmitrov District. After the Liturgy, the Vladyka said, "In 1977 when I was entrusted with the administration of the Moscow Diocese I prayed to the Lord that He would fulfil my heartfelt desire to visit all the parishes of the diocese in order to pray together with the believers and so that the parishioners would know their ruling bishop and help establish spiritual ties between us. I am filled with great spiritual joy today, for with this visit to your holy church I am concluding my first pastoral tour of the parishes of my numerous flock."



August 22, 1982. Metropolitan Yuvenaliy of Krutitsy and Kolomna with the clergy and parishioners of the Church of the Holy Trinity in the village of Golochelovo, Stupino District

## **Argentine Diocese**

On October 11, 1981, the 17th Sunday after Pentecost, Bishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, celebrated Divine Liturgy in the Buenos Aires Cathedral Church of the Annunciation and ordained Vladimir Savruk deacon. On October 18, the 18th Sunday after Pentecost, he ordained Deacon Vladimir Savruk presbyter to serve in the cathedral church.

From November 14 to December 11, Vladyka Lazar, accompanied by Archpriest Zinoviy Palzhok, visited the Misiones Territory. On his way there, on November 15, the 22nd Sunday after Pentecost, he celebrated Divine Liturgy in the Antiochene Church of St. George the Great Martyr in Santa Fe. The Vladyka preached a homily and conveyed to the flock the blessing of His Holiness Patriarch Pimen. Bishop Lazar called on the believers to preserve the faith and traditions of their forefathers.

On November 16, Bishop Lazar paid a visit to the Catholic Archbishop of Santa Fe, Vicente Faustino Zazpe.

On November 17, Bishop Lazar paid visits to Dr. Carlos Alberto Rocco, Rector of the National University in Posadas, to General Juan Manuel Bagone, Governor of the Misiones Territory, and to Dr. Magno Omar Perez, minister of the government of the Misiones Territory. In the evening, Vladyka Lazar's visit to the governor was shown over TV.

On November 19, Bishop Lazar paid visits to Bishop Jorge Kémérer of the Misiones Territory (Roman Catholic Church) and congratulated him on the 50th anniversary of his ordination and the 25th anniversary of his episcopacy.

That same day, Bishop Lazar arrived in the town of Obera. There he delivered an address in Spanish over the radio in which he greeted his flock and conveyed to them the blessing of His Holiness Patriarch Pimen.

On November 20, in the town of Alema, Bishop Lazar paid a visit to a local Catholic priest, Father Bronislaw, and visited several Orthodox families.

On November 22, the 23rd Sunday after Pentecost, Bishop Lazar celebrated Divine Liturgy in the Church of All the Saints Who Shone Forth in the Land of Russia in the village of Lopez, assisted by Father George Sanchez, whom he raised to the rank of archpriest with the blessing of His Holiness Patriarch Pimen. In his sermon at the end of the Liturgy, Vladyka Lazar called on the flock to preserve the faith of their forefathers and to be faithful to the Mother Church.

On November 24, Bishop Lazar visited the convent in the town of Obera. In the convent school there are 900 pupils who are taught by 40 nuns. In one of the classes, Bishop Lazar exhorted the children and blessed them.

On November 26, Bishop Lazar celebrated Divine Liturgy in the catholic church in the settlement of Campa Vera and preached a sermon.

On November 29, the 24th Sunday after Pentecost, Bishop Lazar celebrated Divine Liturgy in the Church of the Resurrection of Christ in the settlement of Japeju. At the end of the Liturgy, the Vladyka preached and thanked a

parishioner, Rosa Kovalchuk, who teaches the children.

On December 2, Bishop Lazar celebrated Divine Liturgy in the Church of the Dormition of the Mother of God in the settlement of Bajen Tronho.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Vladyka Lazar celebrated Divine Liturgy in the Church of the Presentation of the Blessed Virgin in the settlement of Amegino, and then said a panikhida at the local cemetery.

On December 8, in the settlement of Amegino, the Orthodox Christians of four parishes and two communities gave a farewell reception in honour of Vladyka Lazar.

During his visit to Amegino, Vladyka Lazar awarded Archpriest George Sanchez, Maria Gatiuk and Rosa Kovalchuk archpastoral certificates of merit.

On Christmas Eve, the guests of Bishop Lazar were representatives of Sister Orthodox, Roman Catholic and other Churches—Metropolitan Meletios (Antiochene Church), Bishop Mario Serra, Vicar of Cardinal Aramburu, Chairman of the Council for Ecumenical Relations of the Roman Catholic Church in Argentina, Monsignor Claudio Celli, Secretary to the Papal Nuncio in Argentina, Dr. Bravo, Signor Parodi, Archimandrite Gregorios (Armenian Church), and others.

After the All-Night Vigil, Vladyka Lazar greeted all those present with the Feast of the Nativity of Christ and thanked the guests for sharing the joy of the feast with him and his flock.

At the end of the festal evening, Bishop Mario Serra, Metropolitan Meletios and Dr. Roberto Bravo delivered addresses and congratulated Bishop Lazar and all those present on the Feast of the Nativity of Christ. Bishop Mario Serra spoke of his visit to the holy places of the Russian Orthodox Church and thanked His Holiness Patriarch Pimen for his hospitality and Vladyka Lazar for organizing the pilgrimage for the Roman Catholic Church in Argentina.

**Archpriest ZINOVYI PALZHOK**

## **Patriarchal Parishes in Canada**

The 85th anniversary of Orthodoxy in Canada (1895-1980). Eighty-five years ago on the Feast of Sts. Peter and Paul the Chief Apostles, Orthodox Liturgy was celebrated for the first time on Canadian soil. The Patriarchal Parishes mark this event annually. On a Sunday in June or July, the believers of the 24 Orthodox parishes gather in one of their churches (by turns) to celebrate Orthodox Day in Canada.

In 1982, celebrations were held in the Church of the Nativity of the Blessed Virgin in Nisku, Alberta Province.

The believers of various parishes began to gather in the church on June 13. The ringing of bells announced the arrival of Bishop Irinej of Serpukhov. At Divine Liturgy, Vladyka Irinej was assisted by Archpriest John Margitich, Deacon of the St. Barbara Cathedral at Edmonton, Archimandrite Dimitriy of the same cathedral, Archpriest Petr Vlodek, the rector of the church in Nisku; Archpriest Arseniy Melnik, the recita-



**The solemn party in the Centre of St. Mary in Scranton, Canada, on the occasion of the 85th anniversary of the Parish of Sts. Peter and Paul.** Left to right: Archpriest Dennis Havriliak, superintendent dean and Rector of the Church of Sts. Peter and Paul in Passaic; Bishop Irinei of Serpukhov (now Archbishop of Alma-Ata and Kazakhstan); Mayor James Nulty of Scranton; Archpriest Dmitry Kudrikoff, Rector of the Church of Sts. Peter and Paul in Scranton; second row, left to right: Archpriest Vincent Saverino, superintendent dean and Rector of the Church of St. Michael in Philadelphia; Basil Senin; Donald Lositski; Kenneth Pukita, churchwarden of the Scranton church

of the church in Smoky Lake; Father Theodore Gowe, Rector of the Church of All Saints in Edmonton (Constantinople Patriarchate); Father Stephen Kishchuk and Hieromonk Seraphim of the Church of St. German of Alaska (Autocephalous Orthodox Church in America).

After the Gospel lesson, Bishop Irinei preached a sermon on the veneration of saints in the Orthodox Church and on the significance of the event being commemorated. After the Liturgy, a moleben with the blessing of water was conducted before the church and then the newly-built belfry was blessed. All the worshippers went in a procession to the new cemetery, which was newly acquired by the community of the St. Barbara Parish. The Vladyka conducted the order for the blessing of cemetery.

The celebrations closed with the singing of "Many Years".

All the worshippers received a booklet written in English describing the history of Orthodoxy in Canada and of the Nisku parish; it was published especially for the occasion.

The history of the Nisku parish is remarkable for the fact that the first church there was a

Uniate one, and only later the Uniates reunited with the Orthodox.

The first Ruthenian immigrants suffered not only material difficulties. The Brest-Litovsk Union of 1596 brought the division to Canada as well. Many of the Galician immigrants in Edmonton area were adherents of the Faith of their ancestors. In Canada, away from the oppression of the Austro-Hungarian Monarchy, they fervently prayed and did their utmost to unite all the Ukrainians to confess and preserve the Faith of St. Vladimir which Russ received in 988. A great activist in this movement was Feodor Fur. With his like-minded friends he founded an Orthodox parish and built the Church of the Ascension of the Lord, where Orthodox priests officiated. In 1904, Bishop Tikhon of the Aleutian Islands and North America (later His Holiness the Patriarch of Moscow and All Russia) visited the parish.

In 1910, the reunion of the Uniates with the Orthodox took place. Processions from the two churches—the Uniate and the Orthodox—met and the people embraced fraternally. Then Divine Liturgy was celebrated, in the former

Uniate church, according to the Orthodox Rite. Noteworthy is the fact that on the day the 85th anniversary of Orthodoxy in Canada was marked the choir was conducted by the precentor of the St. Barbara Cathedral Basil Golden who is the grandson of F. Fur, the initiator of the reunion.

There is a monument today on the spot where the first church was built, nearly is a magnificent church with five cupolas. In 1981, when Peter Fedor was the churchwarden, a new belfry was built, the one Bishop Irinei blessed that day. Sergei Sharko, the present secretary of the church council had designed it and supervised the construction.

Vladyka Irinei thanked the parishioners for their love of the House of God and awarded S. Sharko an archpastoral certificate of merit.

The believers of the parish in Nisku, both young and old, are closely united round their church. Many families carefully preserve Orthodox traditions. Divine services are held twice a month and on Great Feasts in Church Slavonic and English. Thanks to G. P. Fedor, a young and gifted precentor, the parish has a fine choir.

On the occasion of the jubilee, His Holiness Patriarch Pimen sent a telegram addressed to Vladyka Irinei: "To His Grace Bishop Irinei of Serpukhov. On the occasion of the 85th anniversary of Orthodoxy Day in Canada and the convening of the regular 17th Congress of the Clergy and Laity of the Parishes of the Moscow Patriarchate in Canada, I cordially congratulate Your Grace, the zealous clergy and our pious flock on this spiritual solemnity. May the Lord grant you strength, and may each of you grow in the great Christian virtues of faith, hope and love. I invoke God's blessing upon Your Grace and all the faithful children of the Holy Mother Church. With invariable love in Christ to all of you. Pimen, Patriarch of Moscow and All Russia."

After the Liturgy, the women's club gave a dinner in the church premises for all the guests and parishioners.

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The 17th Congress of the Clergy and Laity of the Patriarchal Parishes in Canada took place on June 13, 1982. The congress was held in the parish house of Nisku. After prayers and the opening address by Bishop Irinei of Serpukhov, the clerics and churchwardens reported on the life and activities of their communities and spoke of their problems. Viktor Fyodorovich Lopushinsky, treasurer of the Patriarchal Parishes, read the financial report.

The congress decided to mark the next Orthodoxy Day in Canada in 1983 on July 3, in the parish of Goren.

In conclusion a telegram was drafted to His Holiness Patriarch Pimen on behalf of the participants in the congress: "We thank filially Your Holiness for your blessing and congratulation on the 85th anniversary of Orthodoxy Day in Canada and the 17th Congress of the Clergy and Laity. We, the children of the Russian Orthodox Church in Canada, who have gathered today in the Church of the Nativity of the Blessed Virgin in Nisku, witness once again our sincere love of and devotion to our Mother—

the Russian Church and constantly pray for Your Holiness."

Archpriest PETER VLODEK,  
Rector of the Church of the Nativity  
of the Blessed Virgin in Nisku,  
Canada

### **Chelyabinsk**

#### **Diocese**

On April 26, 1981, Holy Easter, Archbishop Platon of Sverdlovsk and Kurgan, Administrator a.i. of the Chelyabinsk Diocese, arrived in Chelyabinsk.

On April 27, Easter Monday, the Vladyka celebrated Divine Liturgy in the Church of St. Simeon in Chelyabinsk. That same day he conducted the evening Paschal service in the Church of the Presentation of the Blessed Virgin in the Temple in the town of Emanzhelinsk.

On April 28, Easter Tuesday, Archbishop Platon celebrated Divine Liturgy in the Church of St. Demetrius in the town of Troitsk.

On April 29, Easter Wednesday, the Vladyka celebrated Divine Liturgy in the Church of St. Nicholas in the town of Plast.

On April 30, Easter Thursday, Archbishop Platon celebrated Divine Liturgy in the Church of the Ascension in the town of Kasli, and in the evening of that same day he conducted the evening Paschal service in the Church of the Nativity of Christ in the town of Kyshtym.

In all the churches Vladyka Platon preached and addressed the worshippers with Paschal greetings and exhortations. Some clerics received seasonal awards. Archbishop Platon blessed all the worshippers. In all the churches the festal processions were led to the singing of Paschal hymns.

### **Chernigov**

#### **Diocese**

On January 24, 1982, the 32nd Sunday after Pentecost, Archbishop Antoniy of Chernigov and Nezhin celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of the Resurrection in Chernigov. He was assisted by Archimandrite Niphon Saikali, the representative of the Antiochene Patriarch to the Patriarch of Moscow, who had arrived from Moscow.

At the end of the Divine Liturgy, Archimandrite Niphon, with the blessing of the Patriarch of Antioch, presented Archbishop Antoniy with the Order of Sts. Peter and Paul the Chief Apostles, of the Antiochene Church. Then Archbishop Antoniy and Archimandrite Niphon exchanged greetings.

On February 18, the Feast of St. Feodosiy the Archbishop of Chernigov, the heavenly patron of the Chernigov Diocese, Vladyka Antoniy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church, assisted by the superintendent deans of the diocese and the guest clergy. The Akathistos to St. Feodosiy was read at Matins.

On February 23, Archbishop Antoniy laid flowers at the monument to the Soviet warriors who fell fighting for the liberation of their Motherland in World War II, in the village of Obolonie, Korop District.

On April 18, Easter Sunday, Archbishop Antoniy conducted divine services in the cathedral church, assisted by the cathedral clergy. During



**The Cathedral Church of the Resurrection in Chernigov, January 24, 1982. Archimandrite Niphon, Representative of the Antiochene Patriarch to the Patriarch of Moscow, presenting Archbishop Antoniy of Chernigov and Nezhin with the order of the Antiochene Church**

Divine Liturgy the Easter messages from His Holiness Patriarch Pimen and Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, were read out.

That same day, in the evening, Vladyka Antoniy officiated at Paschal Vespers in the cathedral church, assisted by the cathedral clergy. Archpriest Nikolai Shostak, the dean of the cathedral, read out Archbishop Antoniy's Easter Message addressed to the Chernigov flock.

On May 9, the 4th Sunday after Easter, Archbishop Antoniy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. During the Liturgy, Deacon Vsevolod Marchishak was ordained presbyter. After the Liturgy, the Vladyka preached a sermon on the patriotism of the Russian people and on the significance of Victory Day.

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September 22 is the Feast of the Invention of the Relics of St. Feodosiy the Archbishop of Chernigov. Archbishop Antoniy of Chernigov and Nezhin celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of the Resurrection, assisted by the superintendent deans and rectors of the churches of the diocese, who had arrived for the feast.

After the festal moleben, "Many Years" was sung. Vladyka Antoniy congratulated all those present on the feast of the saint of the Chernigov land. He thanked the choir and blessed the worshippers.

**Düsseldorf Diocese** During Holy Week in 1982, Bishop Longin of Düsseldorf conducted divine services in the Domestic Church of the Protecting Veil at the hierachal residence in Düsseldorf (FRG).

The divine service in the Protecting Veil Church was conducted with special solemnity on Easter Night. The two choirs sang—the right choir sang in German under the direction of Mrs. Schulten, and the left, in Church Slavonic under the direction of Mrs. Thon. Vladyka Longin was assisted by Archimandrite Galaktion (Bulgarian Orthodox Church) and Father P. Echinger, Rector of the Church of St. Cornelius in Nysa, as well as Deacon Christopher Falk. The divine service was conducted in Church Slavonic, German and Greek. It was attended by the representatives of the Secretariat for Promoting Christian Unity (Roman Catholic Church), Old Catholics and Lutherans.

At the end of the service, Bishop Longin congratulated all those present on the feast of Christ's Resurrection and presented each with an Easter egg. A festal meal was prepared by the parish women for the guests.

That same day, April 18, Metropolitan Augoustinos of Germany, Patriarchal Exarch to Central Europe (Constantinople Patriarchate), Archbishop Melkhisdedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; and Bishop Longin officiated at Paschal Vespers in the Greek church in West Berlin.

On Easter Monday, Vladyka Longin officiated at divine service which was conducted by Archbishop Melkhisdekk in the Church of Sts. Constantine and Helena at the Russian Cemetery in Tegel (Berlin). Bishop Longin preached a sermon.

On Easter Tuesday, Bishop Longin celebrated with Archbishop Melkhisdekk in the Church of St. Sergiy of Radonezh in Berlin and then attended a festal reception given by the Vladyka Exarch.

During Easter Week, Bishop Longin paid a visit in Düsseldorf to Bishop Lavrentije (Serbian Orthodox Church) and shared the Paschal joy with him.

On Easter Friday, April 23, Bishop Longin celebrated Divine Liturgy followed by a moleben with the blessing of water in the Domestic Church of the Holy Fathers of the First Ecumenical Council, in Wetzlar.

On April 25, the 2nd Sunday after Easter, of St. Thomas the Apostle, Bishop Longin celebrated Divine Liturgy in the Church of Sts. Constantine and Helena, Equal to the Apostles, in Köln and wished the worshippers a happy Easter.

**Irkutsk Diocese** A city conference of peace champions was held in Yakutsk on April 8, 1982. The representatives of the community of the Church of St. Nicholas—Archimandrite Grigoriy and T. P. Arsyonova, a member of the church council, were among those invited.

After passing resolution appealing to all the people of the world to unite in the struggle for peace on earth, certificates of merit were presented by the Presidium of the Yakutian Republican Peace Committee and the Commission of Assistance to the Soviet Peace Fund. Archimandrite Grigoriy, Rector of the Yakutsk Church of St. Nicholas, one of the recipients made a speech of thanks which was listened to with great attention by the participants in the conference.

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From June 22 to 27, 1982, celebrations were held in Yakutia in connection with the 350th anniversary of its union with Russia. The believers of this northern territory took a lively part in the celebrations.

The interior restoration of the Church of St. Nicholas was completed by the anniversary day. In the evening of June 26, Saturday, a crowd of believers gathered there. Archimandrite Grigoriy, the rector, officiated at All-Night Vigil. The choir sang prayerfully.

On June 27, the 3rd Sunday after Pentecost, the Divine Liturgy was attended by many worshippers. After the service the rector spoke about the Russian Orthodox Church's ministry in Yakutia.

The Liturgy was followed by a thanksgiving moleben and the singing of "Many Years".

**Ivano-Frankovsk Diocese** On February 12, 1982, the Feast of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, Archbishop Iosif of Ivano-Frankovsk and Kolomyya (now retired) blessed two newly-built iconostases and celebrated Divine Liturgy in the Church of St.

Michael the Archangel in Kolomyya. After the Liturgy, the Vladyka thanked the parishioners who had laboured for the restoration of their church.

On February 21, Meat-Fare Sunday, Vladyka Iosif celebrated Divine Liturgy and ordained Deacon Yuriy Koshevko presbyter in the Dormition Cathedral Church in Ivano-Frankovsk.

On March 7, the Sunday of Orthodoxy, Archbishop Iosif celebrated Divine Liturgy in the cathedral church and ordained Deacon Ioann Makulovich presbyter.

April 7 was the Feast of the Annunciation of the Blessed Virgin. As customary on that day, Archbishop Iosif conducted divine services in the Church of the Annunciation in the village of Podluzhza, near Ivano-Frankovsk. After the service, Vladyka Iosif in his sermon recalled the hard years of the past war, when he was the rector of the church, and called on the parishioners to pray for the consolidation of peace on earth.

On April 18, Easter Sunday, Archbishop Iosif conducted Paschal services in the cathedral church. He read out the Easter Message from His Holiness Patriarch Pimen and warmly congratulated the believers on Holy Easter.

**Kaluga Diocese** Every year, on May 1/14 the Feast of St. Pafnutiy the Miracle Worker of Borovsk is celebrated. On this day the ruling hierarch of the Kaluga Diocese usually conducts divine services in the Church of the Annunciation in Borovsk. 1982 saw the 505th anniversary of St. Pafnutiy of Borovsk's blessed demise.

On the eve of the feast, Archbishop Nikon of Kaluga and Borovsk (now of Perm and Solikamsk) officiated at All-Night Vigil. During the solemn welcome, the rector of the church, Father Ioann Borisov, greeted Vladyka Nikon.

The next day, before Divine Liturgy, the official small blessing of water was conducted. Numerous clerics and worshippers arrived for the feast. After the Liturgy, the Vladyka led a festal procession, at the end of it "Many Years" was sung. Then the choir sang "Eternal Memory" for the departed monks of the Monastery of St. Pafnutiy of Borovsk.

Vladyka Nikon congratulated the believers on the feast and delivered a sermon, calling on the worshippers to remember St. Pafnutiy's behests and fulfil them in their life.

**Kishinev Diocese** Consecration of the Church of the Nativity of the Blessed Virgin in Beltsy. The Church of the Nativity of the Blessed Virgin in Beltsy was built early 1880s. It was completely repaired by the time of its centenary. Thanks to the mutual efforts of the parishioners, church council and the rector, Archpriest Georgiy Tsymbalyuk, the church's interior was decorated for the first time with murals.

On Sunday, January 31, 1982, Archbishop Ionafan of Kishinev and Moldavia consecrated the church after repairs. The parishioners cordially welcomed their archpastor. The rector delivered an address of greeting.

Following the consecration and a thanksgiving moleben, Archbishop Ionafan, assisted by the parish clergy, celebrated Divine Liturgy.



### Archpriest Evgeniy Miseyuk

After the Liturgy, Vladyka Ionafan greeted all those present, thanked them for their zealous efforts to repair the church, and awarded the rector, Archpriest Georgiy Tsymbalyuk, a kamelaukion.

**Minsk Diocese** *Pastor's jubilee.* On March 7, 1982, the Sunday of the Triumph of Orthodoxy, the clerics and parishioners of the Minsk Cathedral Church of the Holy Spirit prayerfully marked the 40th anniversary of Archpriest Evgeniy Miseyuk's service in Holy Orders.

After Divine Liturgy, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, greeted Father Evgeniy. The Vladyka congratulated him warmly and presented him with the icon, "Descent of the Holy Spirit upon the Apostles".

His Holiness Patriarch Pimen awarded Archpriest Evgeniy Miseyuk the Order of St. Sergiy of Radonezh, 3rd Class, for his zealous ministry. Vladyka Filaret presented Father Evgeniy with a salutatory address.

Father Evgeniy thanked Metropolitan Filaret and all the believers for their congratulations and good wishes.

On April 11, the Feast of the Entrance of Our Lord into Jerusalem, Metropolitan Filaret celebrated Divine Liturgy in the cathedral church. At the Lesser Entrance, he presented Archpriest Mikhail Buglakov with an ornamented cross (the second) awarded by His Holiness Patriarch Pimen for his zealous ministry and supervision of the restoration of the cathedral church. During the Liturgy, Vladyka Filaret ordained Deacon Vasiliy Belous presbyter.

On April 18, Easter Sunday, Metropolitan Filaret led the festal procession, Paschal Matins

and Divine Liturgy in the cathedral church. He read out the Paschal Message from His Holiness Patriarch Pimen.

On Easter Monday, Vladyka Filaret celebrated Divine Liturgy in the Church of St. Aleksandr Nevsky in the Minsk military cemetery.

At the Lesser Entrance, the archpastor bestowed a patriarchal award—the mitre—upon Archpriest Ioann Slushko of the church, and at the end of the Liturgy, he blessed the believers.

On May 9, the 4th Sunday after Easter, of the Paralytic, Divine Liturgy in the cathedral church was celebrated by Bishop Afanasiy of Pinsk, Vicar of the Minsk Diocese. During the Liturgy, prayers were said to the Lord and the Queen of Heaven to make the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was then due to take place in Moscow, a great success and its work fruitful.

On June 6, Holy Trinity Day, Metropolitan Filaret celebrated Divine Liturgy in the cathedral church. During the Liturgy the Vladyka ordained Deacon Donat Fomin presbyter, to serve in Australia, and Mikhail Marchuk—deacon, to serve in the Cathedral of the Protecting Veil in Grodno.

On August 8, in the cathedral church, in accordance with the decision of His Holiness Patriarch Pimen and the Holy Synod, Archimandrite Kliment was consecrated Bishop of Serpukhov, Vicar of the Moscow Diocese, and appointed Administrator of the Patriarchal Parishes in Canada and a. i. in the USA.\*

The following arrived in Minsk for the consecration: Archbishop Nikodim of Kharkov and Bogodukhov, Bishop German of Tula and Belev, and other guests, among them Archpriest Lev Makhno, the ecclesiarch of the Tula cathedral church, who was appointed by the Holy Synod Dean of the Cathedral of St. Nicholas in New York (USA); Archpriest Petr Latushko, Rector of the Church of All the Saints Who Shone Forth in the Land of Russia in Pine Bush estate, near New York (USA); Hegumen Makary Veretennikov, of the Moscow Theological Academy, and pilgrims from France and Argentina.

On August 9, the Feast of St. Pantaleimon the Great Martyr and Healer, Bishop Kliment celebrated his first hierachal Divine Liturgy in the cathedral church.

SERGEI TROFIMOV

**Novgorod Diocese** The Feast of St. Nikita the Recluse of Pskov-Pechery Lavra and Bishop of Novgorod (†1108), is celebrated annually on January 31/February 13.

In 1982, the celebrations in ancient Novgorod were attended by Metropolitan Antoniy of Novgorod and Leningrad, Metropolitan Antoniy of Surozh, Archbishop Leontiy of Simferopol and the Crimea, and Bishop Valentin of Zvenigorod, as well as by numerous clerics. The archpastors officiated at All-Night Vigil and, on the day of the feast, concelebrated Divine Liturgy in the Cathedral Church of St. Philip the Apostle where the relics of St. Nikita repose. The cathedral

\* See *The Journal of the Moscow Patriarchate*, 1982, No 10.

was crowded with worshippers. The Rev. Jouni Parviainen (Lutheran, Finland), a postgraduate at the LTA, attended the Liturgy.

Before the moleben held at St. Nikita's shrine, Metropolitan Antoniy of Surozh preached a sermon on St. Nikita's deeds and feats and on the significance of Holy Communion in the life of a Christian.

### **Novosibirsk Diocese**

in the Parish of St. Nicholas in Abakan. On September 11, the Commemoration of the Beheading of St. John the Baptist, Archbishop Gedeon led a moleben with the blessing of water in the churchyard. He aspersed the church, which is under construction, and the parishioners, and addressed them with a sermon on the significance of the church in the life of a Christian.

On his way to Abaza, Archbishop Gedeon visited the village of Askiz, where one of the first Baptisms in Siberia was administered in 1876—the Baptism of the Khakases by Bishop Antoniv of Eniseisk and Krasnoyarsk (1873-1881). According to documents, thousands of the Khakases entered the river and thrice immersed themselves on July 15, 1876, the Feast of Prince St. Vladimir.

Archbishop Gedeon conducted divine service in the Abaza Church of the Annunciation, of which Archpriest Sergiy Khomutov is the rector. Vladyka Gedeon told the parishioners about his pilgrimage to the Holy Land in 1980. He presented the church with an icon blessed on the Sepulchre of Our Lord and

aspersed all those present with the water of the Jordan.

On September 15, Bishop Gedeon visited one of the most distant parishes of his diocese—the Church of St. Michael the Archangel in the village of Novoberezovka, Idrinsk District, Krasnoyarsk Territory, where Father Valeriy Manoshkin \*\*\*

*The jubilee of the archpastor.* In February 1982, Archbishop Gedeon marked the 10th anniversary of his archpastoral service in Siberia.

For his zealous service, His Holiness Patriarch Pimen, on December 31, 1974, awarded Bishop Gedeon the Order of St. Vladimir 2nd Class, and on September 2, 1977, Vladyka Gedeon was elevated to the dignity of archbishop. On December 18, 1979, for his 50th birthday, Archbishop Gedeon was awarded the Order of St. Sergiy of Radonezh 2nd Class.

On February 15, 1982, the Feast of the Presentation of Our in the Temple, Archbishop Gedeon concelebrated Divine Liturgy in the cathedral church which was crowded with worshippers, with Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Melkhius sedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Bishop Maksim of Omsk and Tyumen, and Bishop Khrisanf of Kirov and Slobodskoi, assisted by clerics. During the service, Archbishop Nikodim preached a sermon and ordained Deacon Mikhail Rymera presbyter.

After the festal moleben of thanksgiving, Archbishop Nikodim of Kharkov and Bogodukhov



**January 19, 1982. The Great Blessing of the Waters on Epiphany conducted by the clergy of the Church of the Saviour in the town of Kansk (Novosibirsk Diocese)**



**Metropolitan Sergiy of Odessa and Kherson delivering a patriarchal certificate of merit to the Cathedral of the Protecting Veil in Izmail on September 20, 1981, the 150th anniversary of the consecration of the cathedral**

hov congratulated Archbishop Gedeon on the 10th anniversary of his hierarchal service in the Siberian land and, with the blessing of His Holiness Patriarch Pimen, presented him with a panagia engraved with his name.

**Odessa Diocese** April 16 is a special day for the clergy and laity of the Odessa Diocese, because on this day, in different years passed away the Odessa hierarchs—Archbishop Nikon Petin in 1956, and Metropolitan Boris Vik in 1965.

Every year, on April 16, the Odessa believers led by their archpastor, Metropolitan Sergiy, offer their prayers for the repose of the souls of the Odessa archpastors who had laboured zealously to the glory of God and the Holy Church.

In the morning, after divine service in the Church of the Dormition of the Odessa Monastery, Metropolitan Sergiy of Odessa and Kherson, accompanied by the monastery brethren and choir proceeded to the monastery cemetery where Metropolitan Boris is buried. Metropolitan Sergiy conducted a panikhida.

Then he went to the Odessa Cathedral Church of the Dormition, where in the crypt of the lower Church of St. Nicholas, near the deeply-revered Kasperovskaya Icon of the Mother of God, Archbishop Nikon is buried. The year 1981 marked the 25th anniversary of his blessed demise.

On every Monday, for 25 years, a panikhida has been held by the tomb of Archbishop Nikon.

The believers remember His Holiness Patriarch Aleksiy's words addressed to the Odessa flock, bestowing it to commemorate their archpastor prayerfully.

Before the panikhida, Metropolitan Sergiy delivered an address.

April 17 is the day His Holiness Patriarch Aleksiy died († 1970).

Metropolitan Sergiy said a panikhida for His Holiness Patriarch Aleksiy in the Dormition Monastery, assisted by the brethren, teachers and students of the Odessa Theological Seminary in Holy Orders.

That same day, Metropolitan Sergiy bestowed patriarchal and hierarchal Easter awards on Archpriest Aleksandr Kravchenko, Rector of the OTS; Archpriest Leonid Nedaikhllebov, senior helper to the assistant rector, teacher N. A. Poltoratsky, and others.

**Saratov Diocese** On March 25, 1982, the meeting of the clergy of the Volgograd Church District was held in the Volgograd Cathedral of the Kazan Icon of the Mother of God. The meeting was attended by priests, deacons and chairmen of church councils of the Volgograd Region, as well as M. K. Prudnikovich, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Volgograd Region, and N. N. Gruzinin, a lecturer.

Archbishop Pimen of Saratov and Volgograd called on the clergy to remember always their lofty pastoral duty, to work with zeal and devo-

tion for the good of the Church of Christ. The Vladika spoke of the importance of the world conference of the representatives of different religions to protect life on earth, which would be held on May 10-14 in Moscow, on the initiative of His Holiness Patriarch Pimen.

In conclusion, Archbishop Pimen told them about the booklet written by V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, *Religion and Church in the Soviet State* which had been recently published.

Then N. N. Gruzinin read the paper: "Problems of the Modern Family".

M. K. Prudnikovich, the representative of the Council for Religious Affairs, thanked all those present for the fruitful discussion, wished them good health and success in their peaceful labour.

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On March 30, a meeting of the clergy of the Saratov Diocese was held at the Saratov Diocesan Administration. It was attended by I. P. Belsky, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Saratov Region, and a lecturer of *Znanie* Society who read a paper on the international situation.

\* \* \*

On September 9, 1982, the name-day of His Holiness Patriarch Pimen, Archbishop Pimen of Saratov and Volgograd celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil

in the Cathedral Church of the Holy Trinity in Saratov. After the Liturgy, the Vladika spoke about the ecclesiastical service and peacemaking efforts of His Holiness the Patriarch. Vladika Pimen read out the congratulatory telegram sent to His Holiness on behalf of the clergy and laity of the Saratov Diocese. Following the festal moleben, "Many Years" was sung in honour of His Holiness Patriarch Pimen.

That same day, the archpastor had a talk with the clerics, churchwardens and precentors of the Saratov Diocese on the question of peace-making.

### **Simferopol Diocese**

September 12 is the Feast of Orthodox Prince St. Aleksandr Nevsky, the patron saint of the Yalta cathedral. On the eve of the feast in 1982, Archbishop Leontiy of Simferopol and the Crimea officiated at All-Night Vigil and, on the feast day itself, concelebrated Divine Liturgy with Bishop Afanasiy of Pinsk assisted by the clerics of the Simferopol, Dnepropetrovsk, and other dioceses.

Before the Liturgy, the archpastors were well welcomed with bread and salt and flowers, the worshippers held lighted candles.

Archbishop Leontiy congratulated the parishioners on their patronal feast and called on all those present to pray and work in the name of peace on earth.

From September 14 to 16, 1982, Yalta was visited by the delegation of the Christian Coun-



**Archbishop Leontiy of Simferopol and the Crimea and Bishop Afanasiy with the clerics and laymen at the entrance to the Cathedral of the Orthodox Prince St. Aleksandr Nevsky in Yalta on September 12, 1982, the cathedral's patronal feast**



Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, conducting divine service on the day of the 11th anniversary of His Holiness Patriarch Pimen's enthronization in the Church of the Ascension in Krivoi Rog



In August 1981, His Eminence Metropolitan Theodosius of All Japan, the Archbishop of Tokyo, visited Stavropol. On the photo: His Eminence Metropolitan Theodosius administering Holy Communion during Divine Liturgy in the Stavropol Cathedral Church of St. Andrew on August 16

cil of the Churches in Zambia, headed by the Rev. Philip Simuchoba of the Anglican Church in Zambia.

Archbishop Leontiy gave a dinner in honour of the guests.

The delegation got acquainted with the life of the Russian Orthodox Church. The guests' impressions of the visit to our country were most positive.

The Rev. Philip Simuchoba cordially thanked Archbishop Leontiy for his hospitality and attention.

### **Stavropol Diocese**

On August 15, 1981, the Primate of the Autonomous Orthodox Church in Japan, Metropolitan Theodosius of All Japan, Archbishop of Tokyo, arrived in Stavropol. That same day, Metropolitan Theodosius and Bishop Antoniy of Stavropol and Baku officiated at All-Night Vigil in the Cathedral Church of St. Andrew.

On August 16, the 9th Sunday after Pentecost, Metropolitan Theodosius celebrated Divine Liturgy in the cathedral church. At the Lesser Entrance, Bishop Antoniy, with the blessing of His Eminence Theodosius, bestowed an ornamented cross upon Archpriest Roman (Mitsuri Okawa) of the Orthodox Church in Japan.

After the Divine Liturgy Bishop Antoniy greeted the distinguished guest. Metropolitan Theodosius delivered an address in response.

Bishop Antoniy gave a reception in the hierachal residence in honour of the guest. It was attended by the diocesan clergy.

P. ROZHKOV

### **Sumy Diocese**

On January 7, 1982, the Nativity of Christ, Archbishop Antoniy of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, celebrated Divine Liturgy in the Sumy Cathedral Church of the Transfiguration. The Christmas messages from His Holiness Patriarch Pimen and Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, were read out.

On April 20, Easter Tuesday, Archbishop Antoniy celebrated Divine Liturgy in the cathedral church. At the Lesser Entrance, Vladyka Antoniy presented the clerics of the diocese with patriarchal and hierachal Easter awards.

On May 23, Sunday, Archbishop Antoniy visited the old town of Putivil of the Sumy Diocese and celebrated Divine Liturgy there.

Afterwards the archpastor, accompanied by the clerics, visited the Museum of Partisan Glory and laid flowers at the monument to those who had perished during the Great Patriotic War.

### **Sverdlovsk Diocese**

On July 7, 1981, the Feast of the Nativity of St. John the Forerunner and Baptist of Our Lord, Archbishop Platon of Sverdlovsk and Kurgan celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Sverdlovsk Cathedral Church of St. John the Baptist, on the occasion of its patronal feast. At Liturgy, with the blessing of His Holiness Patriarch Pimen, Vladyka Platon, presented

the Order of St. Vladimir to Protodeacon Vladimir Impolitov.

On July 12, the Feast of Sts. Peter and Paul, the Chief Apostles, Archbishop Platon celebrated Divine Liturgy in the Church of Sts. Peter and Paul in the village of Chernostochinsk, Nizhni Tagil District, Sverdlovsk Region, where Archpriest Ioann Okrugin is the rector. On the occasion of the patronal feast there was a molieben and a festal procession round the church, then "Many Years" was sung.

January 31, 1982, the 33rd Sunday after Pentecost, was a day of special joy for the parishioners of the Church of St. Inokentiy in the town of Krasnoufimsk, Sverdlovsk Region—the restoration of the church was completed. On the right side, a new chapel was built. The clerics, members of the church council and parishioners had exerted great effort to improve the church.

On the eve, Vladyka Platon officiated at All-Night Vigil there and on January 31, he consecrated the new chapel to St. Nicholas and celebrated Divine Liturgy in it.

At the Lesser Entrance, the archpastor presented awards to the clerics on the occasion of Holy Easter.

On April 18, Easter Sunday, the Feast of St. Platon, the Confessor of the Studios Monastery, the name-day of Archbishop Platon, the Vladyka was warmly greeted, after the Liturgy, by the clergy of the cathedral church, members of the church council and parishioners.

On September 15, with the blessing of Archbishop Platon, a meeting of the clergy and representatives of church councils of the Kurgan Deanery, was held in Kurgan. The meeting took place in the district public library after the molieben in the Church of the Holy Spirit. Archpriest Vladimir Vedernikov, Secretary of the Sverdlovsk Diocesan Administration, delivered the opening speech and read a paper on the peacemaking activities of the Russian Orthodox Church and about the efforts of the religious communities of the Kurgan Deanery to replenish the Soviet Peace Fund.

Then lecturers of the *Znanie* Society read papers: "Socio-Economic Review of the Kurgan Region in the Eleventh Five-year Plan" and on the international situation. N. P. Glebov, Executive Secretary of the Kurgan Regional Peace Committee, delivered certificates of merits to the representatives of clergy and church councils and cordially congratulated the recipients.

### **Ufa Diocese**

Christmas 1981 in the Ufa Diocese was marked with a significant event. By that time the reconstruction of the diocesan administration building was completed. It is now more spacious and comfortable. There are offices for the staff members and a reception room for the clergy.

On January 9, the staff members of the diocesan administration assembled in the new parish house. Bishop Anatoliy of Ufa and Sterlitamak blessed the building while the choir of staff members sang. Then a reception was given. It was attended by A. A. Safiullin, the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Bashkir ASSR, and his deputy N. P. Sigachev.



**Archbishop Platon of Sverdlovsk and Kurgan celebrating Divine Liturgy in the newly-consecrated Chapel of St. Nicholas in the Church of St. Innokentiy in the town of Krasnoufimsk, Sverdlovsk Diocese, on January 31, 1982**

On July 18, the Feast of St. Sergiy of Radonezh, the patronal feast of the cathedral church in Ufa, Bishop Anatoliy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil there. After the Liturgy and festal moleben "Many Years" was sung. Then the archpastor congratulated all the worshippers on the patronal feast and blessed them.

On August 14, the Procession of the Holy Tree of the Lord's Cross, Bishop Anatoliy celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Ufa.

On August 19, the Feast of the Transfiguration of Our Lord, the Vladyka conducted divine service in the Prayerhouse of St. Nicholas and St. Tatiana in Sterlitamak.

On August 28, the Feast of the Dormition of the Mother of God, and on the eve, Bishop Anatoliy conducted divine services in the Dormition Prayerhouse in the village of Yaroslavka, on the occasion of its patronal feast.

On his way back to Ufa, the Vladyka visited the town of Beloretsk, where the repairs of the church were being completed. After inspecting the work, the archpastor thanked the church council and parishioners and invoked God's blessing upon their labours.

On August 30, the 11th Sunday after Pentecost, Bishop Anatoliy celebrated Divine Liturgy in the Church of the Protecting Veil in Ufa.

In Beloretsk, on September 20, the 14th Sunday after Pentecost, the Vladyka consecrated the stone church to the Life-Giving Trinity; the edifice was rebuilt through the zeal and labour

of the parishioners to replace the wooden one destroyed by fire. After the consecration, Bishop Anatoliy celebrated Divine Liturgy assisted by Archpriest Nikolai Sokolov, the Secretary of the Diocesan Administration, and Father Mikhail Kit, the Rector of the new church. The local choir sang prayerfully. At the Lesser Entrance the Vladyka, with the blessing of His Holiness Patriarch Pimen, raised Father Mikhail Kit to the rank of archpriest, in recognition of his work for the good of the Church of Christ. After the Liturgy, a thanksgiving moleben was held and "Many years" was sung.

On November 14, the Feast of Sts. Cosmas and Damian, the Silverless, the archpastor visited the Prayerhouse of Sts. Cosmas and Damian in the village of Nordovka, where he celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil on the occasion of the patronal feast.

On November 21, the Synaxis of St. Michael the Archangel and All the Heavenly Host, Bishop Anatoliy celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the Church of St. Michael the Archangel in the town of Birsk. At the end of the Liturgy, the archpastor cordially congratulated the parishioners of the church on their pastoral feast. He preached a sermon and blessed the worshippers.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, the Vladyka celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Protecting Veil in Ufa.

On December 19, the Feast of St. Nicholas, the Archbishop of Myra in Lycia, Vladyka Anatoliy conducted divine service in the Church of St. Nicholas and St. Tatiana in Sterlitamak on the occasion of its patronal feast.

Bishop Anatoliy preached and blessed the worshippers at every service he conducted.

### Patriarchal Parishes in the USA

On March 19, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA (now Archbishop of Alma-Ata and Kazakhstan), held a moleben in the Cathedral of St. Nicholas in New York on the occasion of the name-day of the dean, Archpriest Arkadiy Tyschuk.

On April 7, the Feast of the Annunciation of the Blessed Virgin; on April 10, Lazarus Saturday, and on April 11, Palm Sunday, Bishop Irinei conducted divine services in the Cathedral of St. Nicholas in New York.

On April 11, in the evening, Bishop Irinei officiated together with Bishop Pierre of New York (Autocephalous Orthodox Church in America) in the Church of Sts. Peter and Paul in Bayonne; many clerics and worshippers attended.

During Holy Week, Vladyka Irinei attended divine services in the Cathedral of St. Nicholas in New York. On April 17, Holy Saturday, after Divine Liturgy, according to custom, he visited the parishes of Passaic, Garfield, Singac and Elizabeth, where he genuflected before the Holy Epitaphion. In the parishes of Passaic and Elizabeth, the Vladyka blessed the Paschal kulichi and congratulated the parishioners on the coming feast of Christ's Resurrection.

On April 18, Easter Sunday, Bishop Irinei conducted divine services in the Cathedral of St. Nicholas in New York, assisted by Archpriest Arkadiy Tyschuk, Archimandrite Seraphim Surrency, Archpriest Peter Krokhta (Autocephalous Orthodox Church in America) and Father Aleksandr Golubov, Rector of the Church of St. George in Bayside, New York. The cathedral was crowded with worshippers. After the service there was a reception in the parish hall sponsored by the women's club.

On April 21, Easter Wednesday, Bishop Irinei led the funeral service for Archpriest Gavriil Matsievsky, the former rector of the Church of St. Olga in Somerset, New Jersey. In accordance with the testament of the deceased, the funeral service took place in the Cathedral of St. Nicholas. The clerics of the patriarchal parishes of the New Jersey Deanery took part in the funeral service.

On May 2, the 3rd Sunday after Easter, of the Holy Myrrophores, Bishop Irinei, during Divine Liturgy in the Church of St. Nicholas in New York, ordained Stephen Janos deacon, and on May 8, in the Church of St. Nicholas in Wilkes-Barre, ordained him presbyter to serve as the rector of this church.

After the Liturgy, the parishioners gave a festal reception.

On May 15, Bishop Irinei had a conversation with the superintendent dean, Archpriest Photius Donahue, in East Lansing, Michigan. In the evening, the Vladyka attended the divine service in the Church of St. Andrew. After the

service the archpastor preached a sermon and blessed the worshippers.

On May 16, the 5th Sunday after Easter, of the Samaritan Woman, Bishop Irinei celebrated Divine Liturgy in the same church, assisted by the rector, Archpriest Photius Donahue; assistant rector, Father Andrew Multon and the clerics of the patriarchal parishes—Archpriest Basil Karpelenia, Rector of the Church of St. Innokenti in Detroit; Father Michael Saint Andrew, Rector of the Church of St. Elijah in Battle Creek (Patriarchal Parishes in the USA), and Father Vladimir Demchuk from Chicago (Orthodox Church in America). At the Lesser Engrance, the Vladyka bestowed the patriarchal award—ornamented cross—upon Father Photius. Father Andrew Multon was awarded an epigonation.

After the Liturgy, a banquet was given in a hall of the Michigan University. It was devoted to the 30th anniversary of the foundation of the Parish of St. Andrew in East Lansing and the 30th anniversary of Archpriest Photius Donahue's ministry as its rector. Clerics of other Orthodox jurisdiction were present, as well as the lay founders of the parish and numerous parishioners. Bishop Irinei delivered a speech. He awarded several of the founders and workers of the parish hierachal certificates of merit, among them Theodore Lopushinsky, the precursor, and parishioners Lyubov Ivanova and Eleonora Demich.

On May 18, Bishop Irinei accompanied by the superintendent dean, Archpriest Photius Donahue, visited Detroit where he met the Recto of the Church of St. Innokenti, Archpriest Basil Karpelenia, and the representatives of the parochial committee. The churchwarden, Mr. Charles Nanas, received them hospitably in his home where the meeting took place. It was decided to begin reconstruction in a few days of the parish church which was damaged by fire.

On May 30, in the evening, Bishop Irinei arrived in Scranton, on the invitation of Bishop German of Philadelphia (Autocephalous Orthodox Church in America), to attend the banquet given by the Federation of the Russian Orthodox Clubs in Pennsylvania, on the occasion of their annual convention. The festivities were attended by His Beatitude Metropolitan Theodosius of All America and Canada and several bishops of his Church.

On May 31, Bishop Irinei concelebrated with His Beatitude Metropolitan Theodosius and other hierarchs of the Orthodox Church in America in the Monastery of St. Tikhon on the occasion of Commemoration Day in America. The service was attended by numerous clerics and believers.

On June 1, Bishop Irinei paid a visit to His Beatitude Metropolitan Theodosius at his residence in Syosett.

On June 2, the Vladyka visited the parish of Passaic, where he attended the meeting of the clergy of the New Jersey Deanery.

From June 21 to 28, Bishop Irinei escorted His Holiness Patriarch Pimen of Moscow and All Russia, who had arrived in the USA to attend the Second Special Session of the UN General Assembly on Disarmament.



### The Cathedral Church of the Protecting Veil in Voronezh

On July 18, the 6th Sunday after Pentecost, Vladyla Irinei celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Scranton, where Archpriest Dimitry Kudrikoff is the rector. At the end of the Liturgy, the archpastor cordially congratulated the worshippers on the 85th anniversary of the foundation of the parish and presented the parishioners with small icons of the Mother of God in token of His Holiness's blessing. The rector, Father Dimitry, was awarded an ornamented cross. Approximately 500 parishioners and numerous guests attended the festal banquet. Mayor James McNulty made a speech, then the congratulatory letter from the US President Ronald Reagan was read out.

On July 25, the 7th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York, assisted by the dean, Archpriest Arkadiy Tyshchuk. By the end of the Liturgy the representatives of the clergy and laity of the patriarchal parishes had arrived. Bishop Irinei delivered an address in which he said that by the decision of His Holiness the Patriarch and Holy Synod of July 16, 1982, in connection with the end of his term of office as Administrator of the Patriarchal Parishes in the USA and Canada he was being released of his duties and appointed to the Alma-Ata Diocese in the dignity of archbishop. The Vladyla thanked all the faithful children of the Russian Orthodox Church in America for their cordial hospitality, their love and kindness during his six years of hierachal ministry there.

After the Liturgy, the women's club gave a farewell banquet in the parish hall of the Cathedral of St. Nicholas, in honour of Bishop Irinei.

### Volyn Diocese

On January 6 and 7, Christmas Eve and Day, Archbishop Damian of Volyn and Rovno conducted divine services in the Cathedral Church of the Holy Trinity in Lutsk. The Christmas Message from His Holiness Patriarch Pimen was read out during the Liturgy.

On January 8, the Synaxis of the Most Holy Mother of God, Archbishop Damian conducted divine services in the cathedral church. The Christmas Message from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, was read out during the Liturgy.

On January 17, the 31st Sunday after Pentecost, before Epiphany, Archbishop Damian officiated at divine services in the cathedral church together with Bishop Nikanor of Michalovce (Orthodox Church of Czechoslovakia). During the Liturgy, Deacon Nikolai Slobodnyuk was ordained presbyter.

### Voronezh Diocese

*The 300th anniversary of the Diocese of Voronezh and the 150th anniversary of the canonization of Bishop St. Mitrofan.*

Metropolitan Sergiy of Odessa and Kherson, Archbishop Pimen of Saratov and Volgograd and numerous members of the clergy and laity from other dioceses arrived in Voronezh on May 4, 1982, to attend the celebrations of the two memorable dates.

On May 5, Bishop Yuvenaliy of Voronezh and Lipetsk (now Archbishop of Irkutsk and Chita) invited the hierarchs and those accompanying them to make a pilgrimage to the ancient town of Elets in the Voronezh region.

The pilgrims passed through Zadonsk to which St. Tikhon of Voronezh had retired to take up his ascetic life 200 years ago.

The parishioners of the Elets Cathedral of the Ascension, headed by the churchwarden, L. T. Vanina, welcomed Metropolitan Sergiy, Archbishop Pimen and Bishop Yuvenaliy with bread and salt. When Metropolitan Sergiy was a hieromonk he had served a term there as dean of the cathedral.

The archpastors held a thanksgiving moleben and "Many Years" was sung. That same day the hierarchs returned to Voronezh.

In the evening, All-Night Vigil was conducted in the Cathedral Church of the Protecting Veil according to the Paschal order. It was led by Metropolitan Sergiy.

At the Lesser Entrance, the clerics of the diocese received patriarchal awards. Metropolitan Sergiy, Archbishop Pimen and Bishop Yuvenaliy with the assembly of clergy took part in the Polyeleos.

The Voronezh cathedral church was renovated for the anniversary of the diocese. The deeply revered icons were placed in new carved iconcases, and the iconostasis was gilded. The festively decorated cathedral could not accommodate all the worshippers. The congregation joined in the singing of some of the Paschal hymns.

Following the All-Night Vigil, a panikhida was said for all the departed archpastors, pastors and believers of the Voronezh Diocese. During the panikhida, Metropolitan Sergiy delivered a homily.

On May 6, the day of the celebrations, the Feast of the Great Martyr St. George the Victorious and of St. Mitrofan (with the blessing of Bishop Yuvenaliy of Voronezh and Lipetsk), the Feast of St. Mitrofan was transferred from August 20/7, the day of his canonization), the Divine Liturgy and festal moleben in the cathedral church were conducted by the hierarchs assisted by numerous clerics.



St. Mitrofan, Bishop of Voronezh. The icon with a dedicatory inscription by Archbishop Antoniy (Smirnitsky) of Voronezh and Zadonsk

Благовісний Митрополит  
Московський і всієї Русі  
Архієпископъ Феодоръ  
Архиепископъ Воронежскій  
и Задонскій

Icon 26  
1840 Year  
13 October.

The reverse of the icon of St. Mitrofan, Bishop of Voronezh, with a dedicatory inscription by Archbishop Antoniy (Smirnitsky) of Voronezh and Zadonsk, who was the ruling hierarch of the diocese in the times of the canonization of St. Mitrofan. The inscription was made in 1840



The Church of the Dormition of the Most Holy Mother of God in the Yakhroma Monastery of St. Cosmas and the Dormition, Vladimir Diocese. Its chapel was consecrated in honour of St. Mitrofan, Bishop of Voronezh

THE FEAST OF ST. SERGIY OF RADONEZH  
IN THE TRINITY-ST. SERGIY LAVRA

October 8, 1982



His Holiness Patriarch Pimen proceeding from the Patriarchal Chambers to the Trinity Cathedral to celebrate Divine Liturgy on the Feast of St. Sergiy of Radonezh



The moleben in the Lavra square after Divine Liturgy. Right to left: Metropolitans — Yuvenaliy of Krutitsy and Kolomna, Aleksiy of Tallinn and Estonia, Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Ioann of Yaroslavl and Rostov

See p. 14



## THE BAPTISM OF OUR GOD AND SAVIOUR JESUS CHRIST

(Second half of the 15th century)



Archbishop Leontiy of Simferopol and the Crimea on the 20th anniversary of his episcopal consecration, January 14, 1982, during Divine Liturgy in the Simferopol Cathedral Church of the Holy Trinity

April 12, 1982. Archbishop Serapion of Vladimir and Suzdal with members of the clergy and the church councils after receiving certificates of merit of the Soviet Peace Fund



THE FEAST OF ST. SERGIY OF RO<sup>STO</sup>  
October 8



October 8, 1982. The Trinity-St. Sergiy Lavra.

THE TRINITY-ST. SERGIY LAVRA



ra square on the Feast of St. Sergiy of Radonezh  
See p. 14



August 10, 1982, the Feast of the Smolensk Icon of the Mother of God "Hodegetria". Left to right: Bishop Viktorin of Vilna and Lithuania; Archbishop Vladimir of Krasnodar and Kuban, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Archbishop Feodosiy of Smolensk and Vyazma, and Bishop German of Tula and Belev with the clergy and worshippers leaving in solemn procession the Smolensk Dormition Cathedral Church after Divine Liturgy



Archbishop Feodosiy of Smolensk and Vyazma, after the meeting with the participants in the Peace March-82, answering questions of Swedish correspondents at the entrance to the Smolensk Dormition Cathedral Church on July 26, 1982



The festal procession in the parish of Nisku on the Feast of the 85th anniversary of Orthodoxy in Canada, June 13, 1982. In the centre — Bishop Irinei of Serpukhov, Administrator of the Parishes of the Moscow Patriarchate in Canada and a. i. in the USA (now — Archbishop of Alma-Ata and Kazakhstan)



August 15, 1982. The participants in the celebrations of the centenary of the parish in Baden-Baden, FRG. In the centre — Archbishop Irinei of Vienna and Austria, Administrator a. i. of the Baden-Baden Diocese

See p. 17



September 17, 1982. His Holiness Patriarch Pimen receiving the delegation of the Christian Council of Zambia, headed by the Rev. Philip George Simuchoba

See p. 69



On the photo: the participants in the "Karlov Vary-V" meeting. In the centre — Dr. Avery Post and Bishop Dr. Karoly Toth

See p. 56

After the singing of "Many Years", Metropolitan Sergiy read out the message of greeting from His Holiness Patriarch Pimen and presented the diocese with the Icon of the Saviour in token of His Holiness's blessing. His Holiness Patriarch Pimen awarded Bishop Yuvenaliy of Voronezh and Lipetsk the Order of St. Sergiy of Radonezh, 2nd Class, for his zealous service and in commemoration of the 300th anniversary of the diocese.

Archbishop Pimen also congratulated the Voronezh believers on their feast and presented their archpastor, Bishop Yuvenaliy, with a paxagia which was made nearly 300 years ago.

The representatives of the Publishing Department of the Moscow Patriarchate conveyed the congratulations of Archbishop Pitirim of Volobamsk, Head of the Publishing Department. In his address Bishop Yuvenaliy thanked His Holiness Patriarch Pimen for his paternal love and care of the Voronezh Diocese and for the awards to the pastors.

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On August 5, 1982, the Voronezh Diocese set its new archpastor, Bishop Mefodiy. The Vladyka was welcomed with bread and salt at the entrance of the Protecting Veil Cathedral church by the churchwarden N. R. Kireyeva. The dean of the cathedral church, Hegumen Daniil, greeted the Vladyka on behalf of the clergy and laity of the Voronezh Diocese. Bishop Mefodiy, in his response, thanked the dean and the believers for their warm and cordial welcome. Assisted by the clergy, he led a moleben to the Saviour, the Mother of God and Sts. Mitrofan and Tikhon of Voronezh. On August 9, the Feast of St. Pantaleimon the Great Martyr, Bishop Mefodiy celebrated Divine Liturgy in the cathedral church, then he led the parishioners about his pilgrimage to the Holy Mountain where he had prayed before the venerable head of St. Pantaleimon.

On August 18, Bishop Mefodiy arrived in Lipetsk, where he was welcomed by the Dean of the Cathedral of the Resurrection of Christ, Archpriest Georgiy Kostromin, and numerous believers.

Bishop Mefodiy, assisted by the clergy, officiated at All-Night Vigil. On August 19, the feast of the Transfiguration of Our Lord, he celebrated Divine Liturgy in the Lipetsk Church of the Transfiguration.

In the evening of that same day, the eve of the Feast of the Invention of the Relics of St. Mitrofan the Bishop of Voronezh, Vladyka Mefodiy officiated at All-Night Vigil in the cathedral Church of the Protecting Veil, assisted by the clergy. On the feast day itself, August 20, Bishop Mefodiy celebrated Divine Liturgy there. During the divine service he preached a sermon and called on the parishioners to imitate the faith and love of St. Mitrofan and to be worthy citizens of our Motherland. After the Liturgy, the Akathistos to St. Mitrofan was read and "Many Years" sung. On August 25, Bishop Mefodiy arrived in Ogorodsk, where St. Tikhon the Bishop of Voronezh and Miracle Worker had carried out his acts. He officiated at All-Night Vigil with the reading of the Akathistos to St. Tikhon in the Trinity Cathedral. The next day he celebrated Divine Liturgy and led the moleben with a pastoral procession.

### **Yaroslavl**

#### **Diocese**

On March 28, 1982, the 4th Sunday in Lent, Metropolitan Ioann of Yaroslavl and Rostov celebrated Divine Liturgy in the Cathedral Church of St. Theodore in Yaroslavl. The Vladyka ordained Deacon Vasiliy Denisov presbyter, and Hypodeacon Vyacheslav Makarov—deacon. The Liturgy was attended by the representatives of the Evangelical Lutheran Church in Germany (FRG) and West Berlin: the Rev. Gert Wettig, the Rev. Martin Bauer, Wolfgang Greif, Jurgen Schulz, Chorist Kessner, and Gisela Birman. The guests from the FRG visited the Vladyka at his residence and had a friendly talk with him.

On May 16, the Sunday of the Samaritan Woman, Metropolitan Ioann celebrated Divine Liturgy in the cathedral church and blessed V. D. Shomin, a server, to be a reader. The Liturgy was attended by guests from the GDR—Prof. Dr. Hubert Faensen of the Humboldt University in Berlin, Klaus Bayer and Constantine Bayer.

On June 5, the Trinity Parental Saturday, the Feast of the Synaxis of the Saints of Rostov and Yaroslavl, Metropolitan Ioann celebrated Divine Liturgy in the cathedral church.

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On April 9, at the Yaroslavl Diocesan Administration, the members of the clergy and the church councils of the diocese were presented with the Soviet Peace Fund awards.

The recipients were warmly greeted by M. I. Khlopkov, Executive Secretary of the Regional Peace Committee; V. D. Puzyryov, Executive Secretary of the Commission of Assistance to the Soviet Peace Fund, and A. F. Zyablitsev, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Yaroslavl Region.

Metropolitan Ioann whose peacemaking efforts were also repeatedly appreciated by the Soviet Peace Committee, cordially thanked the representatives of the Soviet Peace Fund for the high awards. The Vladyka called on all the members of the clergy and church councils of the diocese to continue their active efforts in the cause of peace.

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*The Moscow peace conference.* On May 6, the Feast of the Great Martyr St. George the Victorious, Vladyka Ioann celebrated Divine Liturgy in the Church of the Holy Cross and the Mother of God in Yaroslavl. After the Liturgy, he led the moleben for the invocation of the Holy Spirit's help before beginning any good act. The clerics and parishioners gathered in the church prayed for the success of the Moscow World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was to be convened on the initiative of His Holiness Patriarch Pimen.

The same moleben was led by Vladyka Ioann on May 9 in the cathedral church.

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On August 28, 1982, the Feast of the Dormition of the Most Holy Mother of God, Metropolitan Ioann of Yaroslavl and Rostov celebrated Divine Liturgy in the Cathedral Church of the Feodorovskaya Icon of the Mother of God in Yaroslavl. The Liturgy was attended by a delegation from West Berlin, headed by the Rev. Martin Bauer of the Evangelical Church in



The Rev. Gert Wetting, Rector of the "Emmaus Kirche" (Evangelical Church in West Berlin), delivering an address of greeting to Metropolitan Ioann of Yaroslavl and Rostov in the Cathedral Church of the Feodorovskaya Icon of the Mother of God in Yaroslavl on March 28, 1982

West Berlin. After the Liturgy, Metropolitan Ioann received the Rev. and Mrs. Bauer in the diocesan house. The Rev. M. Bauer spoke on the cooperation of the Evangelical Church in West Berlin with the Russian Orthodox Church and other Churches for the sake of preserving peace on earth.

On September 9, the Feast of St. Pimen the Great, the name-day of His Holiness Patriarch Pimen, Metropolitan Ioann conducted a moleben of thanksgiving in the Church of the Protecting Veil in Pereslavl-Zaleski. Vladyka Ioann told the crowd of worshippers who had gathered on that day about the First Bishop of the Russian Church and his service for the good of the Church and the Motherland. Metropolitan Ioann emphasized His Holiness Patriarch

Pimen's peacemaking efforts and called on the parishioners to offer their ardent prayer for the Primate of our Church.

On September 11, the Commemoration of the Beheading of the Prophet St. John the Baptist and Forerunner of Our Lord, Vladyka Ioann, in the same church, conducted a panikhida for the warriors who gave their lives for the Faith and the Motherland.

On September 12, the 14th Sunday after Pentecost, the Feast of the Translation of the Relics of St. Aleksandr Nevsky, Metropolitan Ioann celebrated Divine Liturgy and on the eve officiated at All-Night Vigil in the Church of the Protecting Veil in the town of Pereslavl-Zaleski, where Prince St. Aleksandr war bo-

## IN MEMORIAM

Archpriest Gavriil Matsievsky, Rector of the Church of St. Olga in Somerset, New Jersey (USA), passed away on Good Friday, April 16, 1982, during his vacation in the State of Florida.

He was born on March 26, 1892, in the village of Izby of the Gorlitsa District, Galicia. In 1914, in the United States, he joined the Orthodox Church and became a member of the parish of St. Nicholas in Bayonne, New Jersey.

On May 12, 1946, he was or-

dained deacon, and on December 15 of the same year, Metropolitan Veniamin Fedchenkov, Patriarchal Exarch to America, ordained him presbyter, and appointed him Rector of the Church of St. Olga in Somerset, where he served until his demise.

For his zealous service of the Church of God, Father Gavriil was honoured with many awards, including a mitre.

Father Gavriil was a humble servant of God, never complai-

ned of difficulties, and was always satisfied with what God sent him.

On April 21, Easter Wednesday, in St. Nicholas Cathedral, the funeral service for Father Gavriil was led by Bishop Irinej of Serpukhov, Administrator of the Patriarchal Parishes in Canada, and a. i. in the USA (now Archbishop of Alma-Ata and Kazakhstan); he was assisted by members of the New Jersey clergy.

# SERMONS

## Patriarch PIMEN's Sermon on New Year

*Make you a new heart and a new spirit (Ezek. 18. 31)*

**D**ear brothers and sisters,  
Today is a day for greetings and well wishes. We greet each other on the coming New Year and wish each other good health, happiness and success.

But first we turn to our Heavenly Father Who sends us this New Year.

At moleben we pray hopefully to the All-Merciful and Loving Saviour, our Lord, that He might send good health to those who are ill, that love, peace and friendship might govern relations among men, that the sun might shine beneficially on our planet, warming it with its life-giving heat, that the clouds bring timely rain, and that the earth might yield fruit to feed us.

On the threshold of the New Year, man's tries to penetrate the future, to lift the veil that hides all that awaits man tries to penetrate the future, to al perfection, to the salvation of the ray of God's mercy and love.

But the past Old Year will not return. It went and took with it, into eternity, all our past deeds and nothing can change or bring them back. Our whole life in the past year, from the inner movements of the heart to external acts, from secret thoughts to every word uttered by our tongue, everything will stand before the Face of the Heavenly Father and be impressed till Doomsday.

Dear brothers and sisters, with God's mercy we are entering the New Year of the Lord's Grace. Let us de-

vote the time to pious acts, to prayer, to repentance, to improvement, to spiritual perfection, to the salvation of the soul. *"Cast away from you all your transgressions"*, the Lord exhorts us *"and make you a new heart and a new spirit (Ezek. 18. 31)"*, and fulfil My commandments."

Into His Hands we shall put our future, to Him we shall dedicate our life, and to Him we shall cry: *"O Lord, by the ways that You Know, save us!"*

Dear brothers and sisters, the past year has been marked by many important steps taken by our government to ease international tension. Together with the whole nation, the believers of our Church have contributed their mite to this noble and God-pleasing cause. In these days when the arms race has spiralled to its pinnacle, when we hear news of bloodshed, cruelty and enormous destruction from all corners of the world, the Russian Orthodox Church does not forget her calling to *follow after the things which make for peace (Rom. 14. 19)*.

Entering the New 1983 Year, I call upon you to pray to the Lord God to send His grace-filled peace to His peoples and frustrate the evil intentions of warmongers. And I believe that our common prayer and efforts for peace will bring forth, without any doubt, their fruit: *The Lord will give strength unto his people, the Lord will bless his people with peace (Ps. 29. 11)*.

Dear brothers and sisters, in this hour before the New Year, I wish that *the grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus (1 Cor. 16. 23-24)* all the days of your life. Amen.

Delivered in the Patriarchal Cathedral of the Epiphany before the New Year Moleben on December 31, 1982.

## Patriarch PIMEN's Sermon on Forgiveness Sunday



athers, brothers, and sisters, beloved in the Lord,

Through God's great mercy, the day has arrived when, according to Church Rule, we receive the Lord's blessing to embark upon the salvific path on Holy Quadragesima.

Beginning with the Sunday after Epiphany, when the Gospel lesson for the first time is on repentance and throughout the preparatory weeks before Lent, the Holy Church, like a solicitous mother, helps us to perceive our sins, to become aware of our sinfulness before God, to awaken in our hearts sorrow, at the same time, firm hope in God's goodness and mercy.

The last Sunday before Lent is known as Forgiveness Sunday. The Gospel lesson offered to our prayerful attention at Liturgy today spoke of forgiveness, about the fact that the act of repentance without reconciling with one's neighbour was impossible, that there is a direct connection between forgiveness given by a person to his neighbour and the forgiveness he asks of God (Mt. 6. 14-15).

"Forgive your neighbour his offence," says the wise son of Sirach, "then through your prayers your sins will be remitted. Man, harbouring anger against man, asks the Lord to forgive. He shows no mercy to man similar to himself, but prays for his own sins" (28. 2-4).

Let us recall the Parable of the Unmerciful Servant, who was pardoned a big debt by his master, but was not charitable enough to forgive his neighbour a small debt. *O thou wicked servant*, says the master to his unmerciful servant in the parable, *I forgave thee all that debt, because thou desirdest me: Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?* (Mt. 18. 32-33).

In the Lord's Prayer, "Our Father", which we say every day, we ask: "Forgive us our trespasses as we forgive them that trespass against us", i. e., the

Sermon delivered in the Patriarchal Cathedral of the Epiphany during evening service on Sunday, February 28, 1982.

measure of forgiveness of our sins is determined by our attitude to our neighbour.

God gave us two abilities, equally necessary for our feeble hearts: to remember and to forget. "When someone does us a kindness," says St. Ambrose of Milan, "gratitude demands that we remember it, but when evil is done love prompts us to forget it."

"If it is hard for us to forgive someone, we should remember that we are Christians and if it is humanly hard to forgive an offence, it is far harder not to forgive as Christians" (Archbishop Filaret of Chernigov). A Christian should forgive always, forgiving for love, as Christ did (Col. 3. 13). Blessed is he who can say together with St. Gregory of Nyssa: "I fore stalled my enemy (by reconciling with him), anticipate Thou me, too, with Thy grace. I forgot the evil he did me; I forgot Thou too my sins. I love him as I loved him before, when he did not offend me; love Thou me too, O God! if I offend Thee sometime. Treat me as I treat him. I did what Thou didst command, do Thou what Thou didst promise: forgive, and ye shall be forgiven" (Lk. 6. 37).

Forgiveness is not only a necessary condition for a new life, it is the new life in Christ.

Dear brothers and sisters, before us is Holy Quadragesima, a time established by the Church herself for our moral improvement. Fast, vigil, prayer—going to church, reading and listening to the Word of God, pious meditation, acts of repentance and partaking of the Holy Gifts of our Lord Jesus Christ—these can help us, even if only a little, to become free of the shameful enslavement to sin, into which we so often fall.

In the early Eastern monasteries it was the custom for monks to go into the desert during Lent. Before leaving the cloister the monks begged forgiveness of each other. Today on the threshold of Lent we recall this moving custom of all forgiveness.

In asking your forgiveness, according to the pious example of the Holy Fathers, for my voluntary and involun-

ary transgressions against you, I desire that you in peace and repentance, during "the God-given course of the Holy Fast, ... be counted worthy to see the solemn Passion of Christ our God,

and to behold His Holy Passover". (sticheron to "Lord, I Have Cried" on Cheese-Fare Sunday, Vespers). May the Merciful Lord forgive and have mercy upon you all. Amen.

## A Clean Heart

**O**n festal days we come to the holy temples to receive edification from canticles to which the Holy Church draws our attention.

One side-chapel in this church is dedicated to the saint whom we are commemorating today—the Great Martyr St. Catherine. Many of you know that the name Catherine is translated into Russian as "eternally pure", "always clean".

In the Old Testament days, the Psalmist David, desiring purity of heart, prayed thus: *Create in me a clean*

*heart, O God* (Ps. 51. 10). The words of the Psalm tell us that the heart is made pure by God. That is why we must always ask the Lord to grant us a *clean heart*. And those of us whom the Lord will deem fit to attain spiritual purity, must always preserve this purity, guard it with care all their life.

In order to keep our body clean, we perform ablutions many times a day. So, too, should we keep clean our heart. But what kind of ablution is necessary for the heart? This, dear brothers and sisters, is the ablution of repentant tears, ablution in the Sacrament of Penance. Then we shall always keep clean, which is wholesome and salutary for all of us.

May the Lord and the Great Martyr St. Catherine help us in this. Amen.

Delivered by His Holiness Patriarch PIMEN  
the Church of the Deposition of Our Lord's  
Cope after All-Night Vigil, December 6, 1981,  
Moscow.

## "Deliver Us from All Evil"

**I**n the festal troparion it says: "Deliver us from all evil, we who pray to Thy Son, Christ our God, to save our souls." Evil weighs heavily on the human soul: evil which proceeds from man himself and the evil he is surrounded by. That is why the Holy Church prays for the salvation of our souls "from all evil". Let me recall another petition made every divine service: "O deliver us from all grief, anger and need." Grief is a wretched state for man; one who has suffered grief knows what the state is like and is happy when he is freed from it. Anger, too, is a wretched state; wretched is the man from whose soul it proceeds and the one against whom the anger is directed. Need is a well-known state of wretched-

ness. But need may not only be material but spiritual as well.

The next petition says: "Protect us, save us, have mercy upon us and preserve us, O God, by Thy grace." Grace is that great power which saves man from all evil, which helps a Christian as he advances to spiritual perfection, to righteousness. And that is why in the troparion there is a prayer to the Mother of God that She might "deliver us from all evil, by praying to Thy Son, Christ our God, to save our souls."

The Mother of God is our constant intercessress with God, our Mediatrix, Protectress and Joy. "O Rejoice our Joy, shield us from all evil with Thy most pure omophorion"; "Rejoice, for Thou art the Joy of all, O Blessed One"; "O Rejoice, Thou, who grantest Joy Unhoped-For to the faithful." Thus we address the Blessed Virgin Mary and She invariably responds to the prayer of each human soul, especially the prayer of the entire Church, the prayer of the worshippers who fill the

Delivered by His Holiness Patriarch PIMEN  
the Church of St. Elijah the Prophet of God,  
after All-Night Vigil on the Feast of the Icon  
of the Mother of God "Joy Unhoped-For",  
December 22, 1981, Obydensky Lane, Moscow.

temples. Today, dear brothers and sisters, I wish joy to each of you, so that with this joy you may live and with this joy you may walk the path of spiritual perfection; that you may pray

for this joy to the Mother of God Who grants it to all who ask Her. These are the festal wishes I wanted to convey to you, dear brothers and sisters. Amen.

## On the Feast of the Presentation of the Blessed Virgin in the Temple

In the Name of the Father, and of the Son, and of the Holy Spirit.

*Blessed are they that hear the word of God, and keep it*  
(Lk. 11. 28).

**M**any years ago, on this winter day, the future Mother of God came to the Temple at Jerusalem. She was only three years old and as feeble as any infant of this age, but She was already preparing for Her great mission—to be the Vessel of the Most High to become the living Tabernacle, not made with hands; about its arrangement the Holy Apostle speaks to us today (Heb. 9. 1-7). The Old Testament Tabernacle was a prototype of the Mother of God. And being the one for Whom the tabernacle was the prototype, the Blessed Virgin combined within Herself all the qualities of spiritual perfection symbolized by the sacred objects in the tabernacle.

The *golden censer* is the incense of prayer perpetually offered by Her for the whole world. And we say to Her: "Rejoice, Pleasing Censer of Prayer; rejoice, O Supplicant to the Righteous Judge!"

The *ark of the covenant* standing in the tabernacle symbolized sanctity, and the Blessed Virgin became the Vessel of the Most Holy Word "more honourable than the Cherubim and glorious incomparably more than the Seraphim". And we turn to Her saying: "Rejoice, O Ark, gilded by the Spirit!" In the *ark* was *manna* which fed the Jews in the desert, the only food they had. In the Womb of the Mother of God the Word became flesh and saved the whole world from spiritual starvation, and we say to Her: "Rejoice, O Receptacle of the Manna!" The High Priest entered the tabernacle once a year to sprinkle sacrificial blood and the Mother of God was sprinkled with

the Blood of Her Son's Passion where the prophecy of Righteous Simeon was fulfilled: *Yea, a sword shall pierce through thy own soul also* (Lk. 2. 35).

Thus on this day, into the inanimate tabernacle made with hands was led One Inspired and Not Made with Hands. The image and the prototype had met and if the Temple could have spoken it surely would have said: *Sicut invenio te, sic eris*—*I must increase, but I must decrease* (Jn. 3. 30).

She entered the Temple to learn to be industrious, to grow in chastity, meekness and prayer. She entered so as to know God and become His Chosen One, His Eternal Temple. For this purpose She had sacrificed everything that a person could possess on earth. She left Her parents, their tenderness, love and care. Everything that had tied Her to the world was left beyond the threshold of the Temple. Then within the sacred walls of the House of God, She offered prayers to the Most High. The Heavenly Father Who came Her only Joy in life. She heeded Her teachers, read the sacred words in the Scripture, stored them in Her heart, and kept them diligently and reverently. The Infant Mary received grace from God and was deemed worthy to be called "Blessed among Women".

Today the Holy Church glorifies the Blessed Virgin not only as the Queen of the Holy, the Queen of Heaven and Earth, but the closest person to the Lord Jesus Christ in flesh, the Mother of the Incarnate Son of God. In the Gospel lesson we heard today the words of the woman who praised the Mother of God: *Blessed is the woman*.

*that bare thee, and the paps which thou hast sucked.* In answer the Lord gave the people confident hope and showed them the path which leads to the joyous bliss of His Mother: *Blessed are they that hear the word of God, and keep it* (Lk. 11. 27-28). St. Mark the Evangelist expresses this idea of Christ even more clearly: *Whoever shall do the will of God, the same is my brother, and my sister, and mother* (Mk. 3. 35). Meaning that by fulfilling the Word of God man becomes as close to the Lord as a brother, a sister and even a mother, and through this closeness man will experience bliss.

Today the righteous parents of the Divine Maiden have brought their Daughter to the Temple to dedicate Her to God. The Jerusalem Temple lost its place as the abode of God after the Incarnation of the Word of God and Christ came into the world. Now when people come to Christ, they come to God, for He Himself teaches: *God is a Spirit: and they that worship him must worship him in spirit and in truth* (Jn. 4. 24). We know from the Gospel that our Lord Jesus Christ was constantly surrounded by a crowd of people. Some came to hear His word, which leads to Life, to the Kingdom of Heaven, as did the fishermen who became Apostles, as Nicodemus (Jn. 3.1), and as the five thousand in the desert (Mt. 14-21). Others came to touch His garments and be healed—the blind, the sick, the lepers—about whom the Evangelists speak; and still others to glorify Him as the woman who praised His Mother. Not to mention those who came through curiosity or who sought to catch Him in His word. Let us ask ourselves: Why do we come to Christ? By crossing the threshold of the House of God we come to Him as the people did who thronged the Saviour in those days.

In the temple takes action the grace of the priesthood received through His Apostles and disciples; the great Sacrament of the Body and Blood of the

Lord is celebrated there. Christ says to those who are united with Him through the temple and the Sacraments: *I am with you... unto the end of the world* (Mt. 28. 20).

What is the response of our conscience? If we come to hear the Word of God, it is good, but we must make an effort and ask God to help us fulfil it. Our Lord says: *Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father* (Mt. 7. 21). The Apostle weighs this warning against the Old Testament Law: *Not the hearers of the law are just before God, but the doers of the law shall be justified* (Rom. 2. 13).

Alas, our weak conscience usually remains silent. If it is our heart's desire to observe the Word of God, but are doubtful whether we are following in the footsteps of salvation, or fulfilling the will of God, let us turn to the Apostle who given us an exact answer: *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance* (Gal. 5. 22-23).

If we do good with the same joy to a stranger as to a friend, if we do not succumb to the desires of the flesh and have a chaste heart, if temperance is the basis of our life, then we are living according to the Spirit (Gal. 5. 25) and the Lord's words *Blessed...*, in today's Gospel lesson, are addressed to us. If the conscience does not discern these qualities in the soul, then let us exert ourselves and ask the Mother of God to intercede for us, so that we may acquire them. Let us not waste time because the days are evil (Eph. 5. 16) and the years pass, decrease and fade away like smoke in the sky. Let us leave outside the church our daily cares and listen attentively to the Word of God and keep them in our heart.

Through the prayers and help of the Mother of God may we receive Eternal Bliss which the Lord promised those who keep His word. Amen.

Archpriest ALEKSANDR DRONOV

## "The Light of Men"

In the Name of the Father, and of the Son, and of the Holy Spirit.

"Thy Nativity, O Christ our God, has shone upon the world with the light of knowledge"—with these words the Holy Church joyously hails the Sun of Righteousness, the true Light which lighteth every man that cometh into the world (Jn. 1. 9), Christ the Giver of Life, Who came to men.

From non-being to being, from darkness to light, and from light to darkness, we came and we went, and neither shall his place know him any more (Job. 7. 10); one generation passeth away, and another generation cometh... The thing that hath been, it is that which shall be.... Vanity of vanities; all is vanity (Eccles. 1. 4, 9, 2). Such was the basic temperament of the graceless "old" life of mankind. Given such a view of life, not seeing sense in anything there remains no choice but to say: O wretched man that I am! who shall deliver me from the body of this death? (Rom. 7. 24).

This darkness of vanity and decay, surrounded on all sides by the fast flowing and natural human life, is permeated with light, meaning, and aim by the Christian glad tidings of the birth of God in the flesh. The Nativity of Christ witnesses of the primordial Divine Light and Life which lie at the foundation of creation; to "the prototype of the good image", the beauty of God's image in man, forgotten in the darkness of sin and estrangement from God. In the Word of God, now made incarnate for the sake of men and for our salvation, from the beginning was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not (Jn. 1. 4-5).

The original "good" and "image of God" are often distorted by sin, get darkened and become invisible to us under the thick armour of lawlessness, unrighteousness and evil. Evil is not from God and has no future. That is why it is always aggressive, importunate, "catches the eye"; always tries to declare its imaginary complete supremacy. But the Christian Faith does not limit itself to such shortsighted su-

perficial vision of every-day life; penetrates within and declares that light and goodness are ineradicable—they exist and therefore man's life has meaning. And this meaning is not in empty existence but in revealing the bright, divine foundations of life, purifying one's soul and renewing the image in the likeness of the Prototype.

The Nativity of Christ—the most joyous and greatest event in the life of mankind and of each man. The birth in the world of our Saviour and Lord Jesus Christ, Who came to renew man, wash him in His Most Pure Blood and again give him access to communion with God—is a feast of God's love and good will towards men, the feast of the reconciliation of man with the Heavenly Father. There is great joy and consolation for all mankind in the fact that from henceforth and always God is with us, that the Son of God is always in the world. He became the Son of Man so that through His feat and power, He might save the world, sanctify it, make it again God-receptive and God-bearing and make us the children of God.

The Nativity of Christ decided the spiritual destiny of the world. The world is not left to shift for itself, to loneliness and estrangement from God; to its suffering and dying. As the lost sheep, man is found by Christ, lifted upon His divine shoulder, doctored and cured. For us the Word was made flesh, and dwelt among us, full of grace and truth (Jn. 1. 14).

St. Ephraem Syrus in his eulogy on this feast says: "Blessed is the Infant Who brings joy to Bethlehem today! Blessed is the Boy, Who gives youth to mankind! Blessed is the Fruit, Which bendeth today to the thirsty! Blessed is the Rich One, Who unexpectedly enriches our poverty! Blessed is the Spring, Who flows for our purification! Blessed is the Merciful One, Who takes upon Himself our hardheartedness!"

And we too, brothers and sisters, are living these days filled with this stirring joy of the birth of Jesus Christ.

# PEACE MOVEMENT

CHURCH FOR SOCIETY

## Speech Delivered by His Holiness Patriarch PIMEN

at the Reception Held in Honour of President  
NIKKYO NIWANO of Rissho Kosei-kai (Japan)

September 23, 1982, Moscow

Esteemed brother, Nikkyo Niwano,  
dear guests present at this table,  
Allow me to greet you and your  
companions again as our beloved  
guests.

It gives us great joy to observe the  
changes taking place before our very  
eyes in relations between people who  
were for centuries divided by religious  
controversies. Far from identifying  
our views on questions of faith, we  
have learned to see some unity in di-  
versity. Unity is dictated by life itself  
and is firmly grounded on our reli-  
gious ethics. We have learned to regard  
each other with attention and respect,  
to give their due to intransient ethical  
values of our religions.

The earth is our common home and  
thanks to the speed and availability of  
modern communications, it does not  
appear as vast as it did formerly.  
Mankind senses its unity more and  
more. Unfortunately, this unity is rea-  
lized to a great extent not as unity  
under a general peaceful life, but unity

joy at the entrance into our divided  
and suffering world of the Godhead  
and the Divine. With living, filial  
faith, and devotion we respond to the  
Angel's glad tidings: *I bring you good  
tidings of great joy, which shall be to  
all people. For unto you is born this  
day in the city of David a Saviour,  
which is Christ the Lord* (Lk. 2. 10-11).

May Christ Who was born in Beth-  
lehem, be born and renewed in our  
hearts too; may He be always dear  
and close to us! May He make us  
members of His Divine Body—the  
Church, and temples of the Holy Spi-

under general danger. Our home is in  
danger. It is immersed in the darkness  
of fear by the threat of a nuclear ca-  
tastrophe. This darkness can and must  
be countered by the light of love and  
reverential attitude to life which we  
believers must carry to the world.

Consciousness of this demands from  
us effective joint actions in this direc-  
tion. *Neither do men light a candle,  
and put it under a bushel, but on a  
candlestick; and it giveth light unto  
all that are in the house* (Mt. 5. 15).  
In one of your speeches you quoted a  
saying of your Teacher, the Buddha:  
“The light of a candle does not weaken  
even if a thousand candles are lit  
from it.” I believe your extensive and  
greatly useful work in the sphere of  
peacemaking and inter-religious coope-  
ration excellently illustrates this sa-  
gacious saying.

We know what a great place occu-  
pies in your activities the service to  
those near and afar off. We highly  
assess your indefatigable labour within

rit! May He abide with us constantly  
in our every-day life with its cares,  
toils, misfortunes and joys. And let us,  
brothers and sisters, draw closer, unite  
spiritually together in desiring mercy  
and righteousness, so that through our  
joint, inspired and unslothful service  
for the welfare of our neighbours, and  
through the feat of mutual and sacri-  
ficial love, we may become God's as-  
sociates and enter the Kingdom of  
Christ's Grace and Truth. Amen.

Archpriest LEONID ROLDUGIN,  
MTS teacher

the national framework of Japan where you have set up an influential Buddhist organization, one of whose functions is to create a peace-loving society and for many decades now you have been its leader. We welcome your active involvement in the inter-religious peace cooperation, and especially take note of your work as the inspirer and honoured president of the World Conference "Religion and Peace". We also welcome your efforts to strengthen world peace in the United Nations.

Your humane aspirations meet lively response in us and create a basis for our joint labour for the good of mankind. This cooperation has been continuous since the first assembly of the World Conference "Religion and Peace" held in Kyoto in 1970. Speaking in general about the relationship between the Russian Orthodox Church and the followers of the Buddha's teaching, it should be pointed out that lately it has been developing especially well thanks to the efforts of both sides. A recent example of our joint peace efforts has been the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" held in Moscow at our initiative. We are deeply grateful to our Buddhist brothers and sisters, who came from many countries including Japan, for their great contribution to the conference.

The spirit of fraternal unanimity on the fundamentally urgent issue of our times—the defence of life on Earth—can serve as an inspiring example for our further relations.

Similar meetings and friendly contacts at all levels lay the foundation for genuine understanding which should reflect beneficially not only upon relations between us, men of differing religions, but upon relations between our countries as well. This especially important because our countries are neighbours and exert a decisive influence on the political climate of the world. Establishing real friendship between our peoples, a friendship which excludes hostility towards other countries and peoples, is an important factor in preserving peace and securing progress not only in the Far East but throughout the world. Upon us religious men is placed the sacred duty of imbuing love into the relationships among men, love which *casteth out fear* (1 Jn. 4. 18) and suspicion and forms a beneficent basis for resolving problems which seem insoluble today.

Allow me to raise this glass to your dear brother Nikkyo Niwano, and to your companions, that your toil may bear good fruit for the well-being of the world, to the success of our joint peacemaking efforts, to peace between our peoples and to world peace!

## Visit by President Nikkyo Niwano of Rissho Kosei-kai

On September 22, 1982, at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia, the Venerable Nikkyo Niwano, president of the Japanese organization Rissho Kosei-kai and Honorary President of the World Conference on Religion and Peace, arrived in Moscow. He was accompanied by Takemura Kinjo, Chairman and General Secretary of the Committee for International Affairs, Director of the Publishing Department of Rissho Kosei-kai; Neju Masuo, Head of the Department for International Relations of Rissho Kosei-kai; Kobayashi Kensuke, Nishida Yoshio and Suzuki Taka—staff members of Rissho Kosei-kai.

Rissho Kosei-kai is an organization of lay Buddhists, who are followers of the teaching of the Lotus Sutra, the Wonderful Law of the Sakyamuni Buddha. It is a "society, formed of people sharing a single faith: the achievement of happiness in the world through the perfection of human personality by means of honourable communion of men and the accord of the faithful in regard to the true meaning of Buddhism". Rissho Kosei-kai was founded in 1938;

today it has 222 branches with temples in Japan and four in other countries, with a membership of over five million.

At the Sheremetievo Airport the Venerable Nikkyo Niwano and his companions were met by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Bishop Kliment of Serpukhov (who escorted the delegation during their stay in Moscow), Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, and staff members of the DECR.

On September 23, the Venerable Nikkyo Niwano was received by His Holiness Patriarch Pimen. During the audience His Holiness and Nikkyo Niwano exchanged speeches. His Holiness in his speech of greetings underlined the great personal contribution of the guest to the cause of peace, as well as the long-standing contacts of representatives of the Russian Orthodox Church with the World Conference on Religion and Peace of which Nikkyo Niwano is the honorary president. Nikkyo Niwano said that all Japanese believers sincerely desired peace

n earth, so that the tragedy of Hiroshima and Nagasaki would never happen again. He initiated a collection of signatures against nuclear war before the Second Special Session of the UN General Assembly on Disarmament (37 million signatures were collected) and addressed the session. At present religious people and the progressive public of Japan are struggling against attempts to revise Article 9 of the Constitution, which prohibits the arming of the country and proclaims its renunciation of war. Nikkyo Niwano spoke in favour of widening relations between the Russian Orthodox Church and Rissho Kosei-kai which would help to promote mutual understanding between the USSR and Japan and to strengthen friendship between the two neighbour countries, which is important not only for establishing good-neighbourly contacts between them, but also for the cause of world peace. Present at the audience were Metropolitan Filaret of Minsk and Byelorussia, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Dr. A. S. Buevsky.

That same day, Nikkyo Niwano and his companions went to the Ministry of Foreign Affairs of the USSR, where they were received by the Head of the Second Far Eastern Division of the MFA, N. N. Solovyov; then they proceeded to the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, where a meeting took place with the vice-chairman, E. V. Ivanov, and staff members of the USSR-Japan Friendship Society. At noon the guests visited one of the Moscow churches.

In the evening, His Holiness Patriarch Pimen gave a dinner in honour of Nikkyo Niwano. Among the guests were Metropolitan Filaret, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim, staff members of the Japanese Embassy, representatives of public organizations.

On September 24, Nikkyo Niwano was received by P. G. Gilashvili, the Vice-Chairman of the

Presidium of the USSR Supreme Soviet, and Chairman of the Presidium of the Supreme Soviet of the Georgian SSR. Then the guests from Japan called at the Council for Religious Affairs of the USSR Council of Ministers, where they had a talk with the First Vice-Chairman M. M. Rakhamkulov. That same day, at the Department of External Church Relations of the Moscow Patriarchate a business talk was held between Nikkyo Niwano and his party and representatives of the Russian Orthodox Church: Metropolitan Filaret of Minsk and Byelorussia; Archbishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations; Bishop Kliment of Serpukhov; Dr. A. S. Buevsky; and E. A. Karmanov, staff member of the DECR, as well as I. A. Sviridov and N. S. Bobrova. At the meeting questions were discussed concerning peace activity and cooperation in the future. In the evening, Metropolitan Filaret gave a reception in honour of Nikkyo Niwano at his residence in Serebryany Bor.

On September 25, the guests went sightseeing in Moscow. They visited the V. I. Lenin Mausoleum. In the afternoon they paid a visit to the Publishing Department of the Moscow Patriarchate, where Nikkyo Niwano met the correspondents of TASS, Radio Moscow and journalists of *New Times*, *The Journal of the Moscow Patriarchate*. He answered their questions.

The next day the guests from Japan went to the Trinity-St. Sergiy Lavra, where they attended a divine service, and then they were taken on a tour of the monastery and saw the Church Archaeological Museum of the Moscow Theological Academy. Acting Father Superior of the Lavra, Archimandrite Evseyev, gave a luncheon in honour of the delegation.

On September 26, in the evening, the Venerable Nikkyo Niwano and his companions left for Japan. At the airport he was seen off by Archbishop Iov, Bishop Kliment, and Dr. A. S. Buevsky.

## Speech by Metropolitan ALEKSIY of Tallinn and Estonia

at the Meeting of the Council of the "Rodina" Society  
Dedicated to the 60th Anniversary of the USSR

November 17, 1982

Esteemed Chairman, dear friends,

Our present meeting is dedicated to a glorious jubilee which all Soviet people are preparing to celebrate — the 60th anniversary of the formation of the Union of Soviet Socialist Republics.

The formation of the USSR sealed the victory of radical social, political, economic and cultural changes which took place in our country as a result of the Great October Socialist Revolution. As the people's revolutionary forces continued victorious, the outlying regions of the former Russian Empire joined the young Russian republic, and this historic process brought about the creation of a single multinational state on the basis of complete equality of all its peoples. More than one hundred nationalities

and ethnic groups entered the united multinational family of nations making up the Soviet state.

The report which we have just heard vividly illustrates the importance of the occurrence in 1922 for our great Motherland and her people. Besides celebrating the 60th anniversary of the formation of the USSR, our country has solemnly marked this year the 65th anniversary of the Great October Socialist Revolution.

I would like to dwell now on one of the first and fundamental documents adopted by the Soviet government which played a great role and was of basic importance for the future of the young socialist state.

The Soviet Government's Decree on Peace established the principle of peaceful coexistence

of the Soviet state with other states irrespective of their socio-political or economic system, a principle which has been repeatedly reaffirmed ever since by the Soviet Union's policy of peace.

For us, Soviet people, there is nothing more important than peace! We know from our own bitter experience the hardships, privations, suffering and losses brought on by war. Therefore, ever since the start of what they call the cold war era, when the peace movement came into being all sections of our public have participated most actively in this movement. In doing so they express the firm will for peace of all the people.

A very real threat to peace and life on our planet has been created by the quantitative and qualitative changes in weapons of mass annihilation. The combined efforts of all men are needed to avert the terrible menace of a nuclear catastrophe which is hanging over the world.

The Russian Orthodox Church and other Churches and religious associations in this country have been most actively involved in the peace movement from the very beginning. The voice of our Church has been invariably heard and continues to be heard at all public forums in this and other countries. Taking an active part in the work of international Christian organizations like the World Council of Churches, the Conference of European Churches, and the Christian Peace Conference, representatives of our Church urge their Western brothers to support actively international detente and speak out against the arms race and for the preservation of peace on our planet.

On the initiative of our Church, the first peace conference of heads and representatives of Churches and religious associations in the Soviet Union was held in 1952. In 1969, a bigger conference of religious leaders of our country was held in the Trinity-St. Sergiy Lavra; it was an impressive meeting of the world's religious figures. In 1977 in Moscow, there was the World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations". And, finally, in May 1982 there was the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". Represented at this conference were all the main religions of the world. The participants—590 representatives from 90 countries—discussed the contribution which the followers of various religions could make towards the cause of saving mankind from the menace of a nuclear catastrophe. The participants in the World Conference, each on the basis of the doctrinal principles of his religion, spoke out for peace, for the preservation of life and the future of the human race, and in doing so they demonstrated complete unanimity of views, convictions, and aspirations.

As a participant in this historic forum, I can attest to the complete unanimity of its participants on the need to act before it is too late, to act together to save the sacred gift of life from the danger threatening it. The three final documents adopted are: Appeal to the Leaders and Followers of All Religions, Appeal to All Governments, and Appeal to the Second Speci-

al Session of the UN General Assembly on Disarmament. This religious forum evoked a very big response.

Meetings of the clergy and laity were held many dioceses of our Church at which the results of the World Conference were thoroughly discussed. We are informing our believers living abroad with the ideas and results of the World Conference; we always strive to imbue and strengthen in our compatriots love for the country of the forefathers, for their native land and its people.

During the Second Special Session of the UN General Assembly on Disarmament, the Head of the Russian Orthodox Church was given the opportunity to speak from the lofty rostrum of the General Assembly, and to expound the stand of the Russian Orthodox Church on disarmament and inform the Special Session of the results of the World Conference of religious workers as one who had initiated it.

As a president of the Conference of European Churches, I attended in late October a session of the presidium of this European ecumenical organization. It devoted considerable attention to problems of peacemaking. It was decided that the next CEC consultation would be on the theme "Dynamics of Hope—Confidence—Disarmament, Peace", in May 1983. In connection with the resumption of the Madrid Meeting of member-states of the Conference on Security in Europe, a special resolution was adopted, stressing the exceptional importance of its successful outcome for the cause of peace. The Churches of Europe expect from this meeting only positive results and are called upon to exert every spiritual and practical effort to promote these objectives.

The future of mankind and life on our planet can only be saved by the common efforts of all men who treasure peace and human civilization. It is for this reason that the ordinary people of our planet are demonstrating their will for peace on such a broad scale: they take part in peace marches and demonstrations, they sign various appeals desiring to demonstrate their unbending will for peace.

Addressing our countrymen abroad, I urge them to join the ranks of the worldwide movement of active champions of peace!

In pursuing their consistent foreign and domestic policy of peace, our great Motherland and her government have launched and continue to launch numerous initiatives to curb the arms race.

As a representative of the Russian Orthodox Church, I wholeheartedly greet the leadership of our "Rodina" Society, our guests—compatriots from abroad, and all the participants in this jubilee session. From this lofty rostrum I want to assure all of you that we shall continue to work tirelessly for the preservation of peace and life on our planet and to promote mutual understanding and cooperation among nations.

There are many forms of peacemaking, but there is only one goal—to save the world from the menace of a nuclear catastrophe. This is a noble, just and humane goal and we must multiply our efforts for the sake of this sacred goal!

# MEETING OF REPRESENTATIVES OF RELIGIOUS COMMUNITIES OF MOSCOW AND THE MOSCOW REGION

October 26, 1982

## Greetings from Patriarch PIMEN of Moscow and All Russia

Esteemed and dear participants,

My cordial greetings to you who are united by concern for the destiny of the world and a desire to contribute worthily to the sacred cause of protecting mankind from the menacing military annihilation.

Throughout her history, the Russian Orthodox Church, which is approaching her millennium, has considered the cause of peace an indispensable part of her service; she has always been closely bound with the destiny of her country and the people, blessed their creative labour, and shared in the fortunes of the Motherland and helped to defend her when peace was broken by foreign invaders.

The past decades offer an example of the Russian Church's vigorous efforts in the field of peacemaking.

With a feeling of great joy I would like to state that just as tireless and selfless have been the peacemaking efforts of our brothers and sisters who are members of other Christian Churches and confessions and followers of other religions in the Soviet Union. It has become a good tradition for us all to raise our voice together in defence of peace on earth, to rally our forces against the danger that threatens the very existence of the human race. A fine proof of this have been our joint inter-religious meetings and the two World Conferences held in Moscow in 1977 and 1982.

The last conference adopted among other documents the Appeal to the Second Special Session of the UN General Assembly on Disarmament, and I myself addressed this session on behalf of the Moscow forum, bringing its results to the attention of the UN member states.

Dear friends, I am praying fervently for the success of this meeting and wish you to make an effective contribution to the sacred cause of defending peace, and to do your bit forcefully and consistently in the noble efforts of the Week of Action for Disarmament in which all nations of the earth are participating.

+PIMEN, Patriarch of Moscow and All Russia

October 25, 1982  
Moscow

## To the UN Secretary-General, Dr. JAVIER PEREZ de CUELLAR

Your Excellency, deeply esteemed Mr. Secretary-General,  
Over 500 representatives of Buddhism, Christianity, Islam and Judaism, who attended the meeting of religious communities of Moscow and the Moscow Region held on October 26 within the framework of the Week of Action for Disarmament (October 24-31) and which I chaired, have unanimously voiced their feeling of profound anxiety and concern for the destiny of the world which is threatened by nuclear annihilation.

During these days millions of people are turning their gaze hopefully to the participants in the current 37th Session of the UN General Assembly in New York. The world awaits from this session constructive results which will help resolve the key problem of our time—the elimination of the threat of nuclear war, and above all, the limitation and reduction of the accumulated arsenals of weapons of mass destruction.

Mankind is not only following with close attention the progress of the 37th Session, but is endeavouring to promote its success by launching massive anti-war action. The indefatigable efforts for peace of the Soviet public are an integral part of this worldwide movement. Acting on behalf of their fellow-believers, representatives of the religious communities of Moscow and the Moscow Region have ardently supported the Appeal of Soviet Peace Champions to the 37th Session of the UN General Assembly and added their signatures to it.

Requested and commissioned by all the participants in our meeting I am addressing this document to you, Your Excellency, and prayerfully wish the United Nations benefit success in its service for the good of the family of nations, in the cause of lasting peace so longed-for by all nations of our planet.

May the blessing of Him, Who is our Peace (Eph. 2. 14), be upon the efforts of all peacemakers and upon your responsible labours.

With deep respect,

+ YUVENALIY, Metropolitan of Krutitsy  
and Kolomna, member of the Holy Synod  
of the Russian Orthodox Church

October 26, 1982  
Moscow

\* \* \*

nary; Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen; and Archimandrite Sergiy, Deputy Head of the Department of External Church Relations.

In his opening speech Metropolitan Yuvenaliy said: "Highly esteemed and dear participants in our fraternal meeting, permit me to extend cordial greetings to all of you followers of Buddhism, Christianity, Islam and Judaism who are working and ministering in the capital of our peace-loving country and its environs."

"It gives me great joy to welcome in our midst Mikhail Ivanovich Kotov, Executive Secretary of the Soviet Peace Committee, one of the founders and pioneers of the Soviet peace movement.

"Also present at our meeting are such outstanding peace champions as the General Secretary of the Movement for Nuclear Disarmament, Canon Bruce Kent of the Roman Catholic Church of Great Britain, Prof. Sabbas Auguridis of the Theological Faculty of the University of Athens, Chairman of the Greek National Committee for European Security and Cooperation and Vice-Chairman of the Greek National Committee for International Detente and Peace; Alkis Argiriadis, Chairman of the Greek National Committee for International Detente and Peace, and Makis Trikakis, member of the Presidium of the Peace Committee of Saloniaka, Greece.

"The nations of the world today cannot remain indifferent witnesses of the unrestricted arms race and live in fear and apprehension caused by the threat of nuclear annihilation. Proof of this is the powerful upsurge and massive scale of the worldwide anti-war movement. Today the best representatives of mankind are persistently seeking and energetically paving the way to broad mutual understanding, confidence, fruitful cooperation, disarmament and peace.

"We can say in all fairness that the Soviet people have been invariably in the vanguard of this international peace movement. The numerous peace initiatives and unilateral steps taken by the Soviet state and its leaders to eliminate the danger of war and consolidate detente are common knowledge.

"For 37 years now our country and the European nations have lived in peace, and we are deeply convinced that this has been due to the consistent peaceful policy pursued by the Soviet Union and the socialist community as a whole. In this connection one cannot but recall with deep gratitude the great personal dedication of Leonid Il'yich Brezhnev to the cause of peace which he maintained throughout his life. His selfless efforts and historic initiatives for peace

sarmament and detente have won the accim of men of good will the world over.

"In our country at present just as in the st of the world, the Week of Action for Disarmament, initiated by the United Nations, is proceeding with great success (October 24-31). Our present meeting of the religious public of Moscow and the Moscow Region is also being held within the framework of this action for sarmament.

"We, the believers and ministers of various eligions, have never kept aloof from such efforts for peace. All of us are fully aware of the indissoluble bond between the theological undations of our Faith and profound dedication to the ideals of peace.

"Thirty years ago, in 1952, the first conference of Churches and religious associations in the USSR was held at the Trinity-St. Sergiy Lavra in Zagorsk whose objective was to increase their efforts for universal peace. It proved that the proximity of ethical stands of various religions can, despite doctrinal differences, unite believers to cooperate fruitfully for the benefit of all mankind.

"Since then there have been several such conferences, and today no one can deny that men who live in accord with the spirit of their religions share alike the universal desire to avert war.

"Our inter-religious cooperation in peacemaking is steadily growing and gaining in strength. 1977 and 1982 are important milestones in the development of inter-religious cooperation. In these years we successfully joined our efforts for peace with those of our numerous brothers—followers of various religions from all continents. Thus at the 1982 conference held under the motto 'Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe' its participants discussed comprehensively the problem of the nuclear menace with all its horrible consequences which is the cause of profound concern in the world today.

"Presenting the final documents to the Second Special Session of the UN General Assembly on Disarmament in June 1982 in New York, His Holiness Patriarch Pimen of Moscow and All Russia said in part:

"The conference participants were unanimous in their view that religions must not and cannot remain passive in a situation when staggering resources are being channelled into the production of more frightful weapons of mass destruction while hundreds of millions of people, our brothers and sisters in many countries, are suffering and dying of hunger, disease and poverty, are falling into despair, losing faith in the value of their life and becoming indifferent to death."

"On July 6, 1982, there was another meeting of heads and representatives of Churches and religious associations in the USSR at the Trinity-St. Sergiy Lavra in Zagorsk; the participants voiced their deep sympathy with the decisions of the World Conference and promised to help in every way to draw broader sections of believers into the struggle to rid mankind of nuclear weapons.

"Today, dear brothers and sisters, we are witnessing a new stage of development in our

cooperation and endeavours; gathered here are ministers of various religions who are bound with bonds of faith with many thousands and millions of people. Also present among us are the people of God—our flock who are daily demonstrating their unswerving dedication to peace by their labour and thirsting for peace. Being part and parcel of our Soviet society and guided by our sense of religious and civic duty, our hearts demand that we voice at this meeting our unswerving desire for peace and our determination to continue and increase our efforts in the cause of peace.

"On September 21, 1982, an enlarged meeting of the Presidium of the Soviet Peace Committee signed an appeal to the 37th Session of the UN General Assembly which expressed the hope of tens of millions of our compatriots, including ourselves, that the session will be a success and that it will make a positive contribution to the resolution of the key problem of our times: mitigation of the danger of nuclear catastrophe, limitation and reduction of nuclear weapons. This appeal will be read out now so that we may express our own attitude to it, to its ideas and objectives, and at the end of the meeting show our concord by signing this important document. Afterwards I shall address it, on your behalf, to the UN Secretary-General, Dr. Perez de Cuelar.

"I am deeply convinced that the appeal expresses the peaceful aspirations of all the Soviet people and fully reflects our most cherished hopes.

"With these thoughts and feelings permit me to open our meeting."

Then Metropolitan Yuvenaliy gave the floor to the Rector of the Dormition Church of the Novodevichy Convent, Archimandrite Grigoriy, who read out the appeal.

The participants heard with great attention the greetings from His Holiness Patriarch Pimen (see p. 53) which was read out by Protopresbyter Matfei Stadnyuk.

Speakers at the meeting noted the urgent nature of nuclear disarmament and voiced their gratitude to His Holiness the Patriarch and the Supreme Authority of the Russian Orthodox Church for their tireless efforts in the noble cause of peace.

The participants listened with deep attention to the speeches made by the guests of honour—Canon Bruce Kent and Prof. Sabbas Auguridis.

"Peace is not an armistice between two sides which want to kill each other," stressed Canon Bruce Kent. "True peace is a state of love and justice for all." Stressing the need for cooperation, greater trust and mutual understanding between believers of the West and East, he pointed out that the peace movement continues to grow and described concrete steps being taken in his country for the prevention of nuclear war. "To build a common earth—this is our task, if we do not want to loose everything," he said in conclusion.

Professor Sabbas Auguridis greeted the meeting on behalf of the peace champions of Greece. "We know full well the great and numerous efforts of your people, and it is thanks to these efforts that peace is being preserved," he stressed in his statement. "Our first duty, as

religious people, is to work for peace... and, as an Orthodox, I am proud and happy to greet the Russian Orthodox Church on whose initiative many important steps for peace have been taken and on whose initiative this meeting is being held today."

After the speeches, Metropolitan Yuvenaliy read out the text of a telegram addressed to the President of the Presidium of the USSR Supreme Soviet, L. I. Brezhnev. It said that the representatives of the religious public together with all Soviet people will continue to work tirelessly and unwaveringly for peace and disarmament and to strengthen brotherhood, mutual understanding and friendship among nations. The participants applauded the telegram.

In conclusion all the participants signed the appeal of the Soviet Peace Champions to the

37th Session of the UN General Assembly. This appeal with the signatures was forwarded the same day by Metropolitan Yuvenaliy to the UN Secretary-General, Dr. Javier Perez de Cuellar, together with an accompanying letter, which said in part: "Representatives of the religious public of Moscow and the Moscow Region, acting on behalf of the members of their religious communities, have expressed their ardent support of the Appeal of the Soviet Peace Champions to the 37th Session of the UN General Assembly and added their signatures to it."

At the end of the meeting there was a concert of ecclesiastical music given by a choir of students of the Moscow theological school.

Archimandrite GRIGORI

## "Karlovy Vary-V"

### COMMUNIQUE

Forty-four Church leaders from seven East European nations (Bulgaria, Czechoslovakia, German Democratic Republic, Hungary, Poland, Romania and USSR) and the USA gathered on October 5-8, 1982, in Princeton, New Jersey, USA, in the most recent of the "Karlovy Vary" meetings. This was the fifth in a series which began in 1962 in the city in Czechoslovakia by whose name they have since been known. They provide opportunities for informal dialogue and improved understanding among leaders of Churches living and witnessing to a common Lord and Saviour, Jesus Christ, in parts of the world separated by political, ideological and military barriers.

Bishop Dr. Karoly Toth, of the Reformed Church of Hungary, and Dr. Avery Post, President of the United Church of Christ in the USA, co-chaired the discussions held under the theme "Building Trust: The Churches and the Nations—East and West". The dialogue was opened with papers read by Metropolitan Antonie of Transylvania, Romanian Orthodox Church, and by Dr. Claire Randall, General Secretary of the National Council of the Churches of Christ in the USA.

Of overriding concern to the participants was the dangerous state of international tensions between both East and West, and North and South; as well as the pressing threat posed by growing stockpiles of nuclear weapons. The choice, they said, "is either peace or the destruction" of humankind. In such circumstances, the building of trust among the peoples is an absolute necessity. In particular, it is a part of the sacred vocation of Churches bound together in a common faith in one Saviour, though separated by political and other structures. In the Biblical understanding, peace will be the effect of righteousness, of doing justice. (Is. 32, 17).

In the same way, trust must be built upon the establishment of just relations among the world's peoples. Justice requires respect for one's neighbour, especially when humanity of

the other has been assailed by the label "enemy". The promotion or acceptance of false and distorted images of the other contradicts love and prolongs injustice.

The participants identified and shared the deep fear which has gripped the world about the inevitability of nuclear war unless urgent steps are taken to remove the threat of the nuclear arms race and to reduce international tensions; fears about the erosion of the authority and effectiveness of world intergovernmental institutions, like the United Nations; fears that the threat or use of armed force may prevail over reason and recourse to peaceful resolution of conflicts.

They also shared their common hopes: the hope they have in the God of Peace, in Christ the Lord of history; hope being held by growing rejection by peoples all over the world of nuclear weapons and war-fighting doctrines; hope that, as they have been able to do, the peoples and their leaders can develop trusting relations amongst themselves in time to avert a nuclear catastrophe.

In the context of their common faith in Christ, the Church leaders discussed in an atmosphere of love deep-seated differences growing out of their separate histories, but they also reaffirmed their unity and extended areas of broad agreement on a number of points:

1) the Churches must continue and intensify their own dialogues, their pursuit of unity amongst themselves and for humankind as a living sign to the world that misunderstandings can be overcome, that trusting and just relations are possible over even the most difficult barriers.

2) As a matter of faith, the Churches must reject the nuclear arms race and any notion that nuclear war-fighting can be limited to acceptable levels. There is a need to establish a new morality in relations among nations in which the alternative of war gives way to the necessity of just, negotiated resolution of conflicts.

3) Existing international structures for achieving disarmament, resolving conflicts short of war, promoting trust and confidence among na-

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ons, and pursuing justice for all people must be strengthened. In particular, the participants hoped for prompt, successful conclusions of the current USA-USSR negotiations in Geneva on middle-range and strategic nuclear weapons, and in Vienna for Mutually Balanced Force reductions in Europe. They hoped for a positive estimate for the re-initiation of the follow-up conference of the Final Act of the Conference on Security and Cooperation in Europe, scheduled to take place in Madrid in November 1982. They reaffirmed their conviction that this agreement reached by consensus in 1975, continues to constitute a solid basis upon which to build confidence and trust in the political, military and humanitarian spheres. They strongly appealed for the nations to utilize the United Nations to the fullest possible extent as the primary arena for conflict resolution and the construction of a just and peaceful world.

4) The growing peace movements in the various nations must be supported and stimulated. The Churches have a role to play in promoting dialogue among such movements across national borders and regional boundaries. For peace movements to be considered authentic, it was stressed, they must be open to dialogue and to adjust their views in accordance with the lessons learned there. No peace movement can claim absolute wisdom or truth for itself. Authentic peace movements seek peace with justice, recognizing the human dignity of all peoples, and the right of all nations and peoples to self-determination and security. They must seek justice not only for their own peoples, but also for the developing nations and for all world. While the struggle for peace may face a movement in opposition to its government from time to time, this is not necessarily

a guarantee of authenticity. Peace movements must also support those government initiatives which truly promote peace. Dialogue, again, is the key, and Churches should assist in promoting it, while opposing the rejection of movements in other lands merely because they espouse a different view of society. Diversity is a gift, as the Churches have learned in their own search for unity.

5) Finally, there was a common hope that the growing trust among the participants at this gathering could be reflected in inter-governmental relations. In particular, it was hoped that the leaders of the governments of the USA and the USSR would meet together as soon as possible for a direct discussion.

The participants agreed to continue the "Karlovy Vary" series of meetings. The time of the next meeting will be defined at a later date.

The participants expressed their thanks to Princeton Theological Seminary for the warm hospitality they extended to the meeting.

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The representatives of the Churches from the Soviet Union who participated in the meeting: Bishop Narek Shakaryan of Shirak (Armenian Apostolic Church); the Rev. Aleksei M. Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists; Dr. Edgar Hark, Archbishop of the Evangelical Lutheran Church of Estonia; Archbishop David of Sukhumi and Abkhazia (Georgian Orthodox Church); Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archimandrite Sergiy Fomin, Deputy Head of the Department of External Church Relations; and Dr. Aleksei S. Buevsky, Executive Secretary of the Department of External Church Relations (Russian Orthodox Church).

## Meeting with the Participants in the Peace March-82

The Peace March-82 composed of peace champions of North European countries took place in July 1982.

The participants in the march met the representatives of the Russian Orthodox Church in Moscow, Zagorsk and Smolensk.

On July 23, in Moscow, some of the marchers were received at the Soviet Peace Committee. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, who was present, delivered a speech.

That same day in the Moscow House of Friendship a meeting was held of the representatives of the public of this country and a group of the marchers. Archimandrite Innocentiy, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*, was among the speakers.

On July 24, 1982, the Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary welcomed the participants in the Peace March-82. The envoys of peace from Denmark, Norway, Sweden and Finland were accompanied by representatives of the Soviet public and staff members of the Soviet Peace Committee led by its Executive Secretary M. I. Kotov.

Upon their arrival at the Trinity-St. Sergiy Lavra, the guests proceeded to the Refectory Church of St. Sergiy, where Metropolitan Aleksiy

of Tallinn and Estonia together with the clergy of the Lavra and Moscow theological schools said a moleben for peace. Before the moleben, Metropolitan Aleksiy addressed the participants in the Peace March-82, welcoming them on behalf of the Russian Orthodox Church. He spoke on the participation of the Russian Orthodox Church representatives in the movement for peace from its outset. He reminded them of the fact that the first inter-religious peace conference of the heads and representatives of the Churches and religious associations in the USSR had taken place at the Lavra in 1952. In 1969, the Lavra was the venue of the Second Conference of the Heads and Representatives of the Churches and Religious Associations in the USSR in which a great number of religious figures from abroad participated. Then Metropolitan Aleksiy spoke of the 1977 World Conference and dwelt particularly on the 1982 Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which received a wide response among followers of different religions of the world.

Metropolitan Aleksiy emphasized the importance of the struggle for peace within the framework of non-governmental organizations and assured the participants in the Peace March-82 that the



**At the meeting with the participants in the Peace March-82 in the Moscow House of Friendship. July 23, 1982**

Russian Orthodox Church would do all that depended on her to help achieve a lasting peace without arms. "Therefore we, representatives of the Russian Orthodox Church," he said, "like all citizens of our country sympathize with all forms of peacemaking whereby people testify their inflexible will to live in peace, free from the fear of a possible nuclear war. We are in full sympathy with the appeals and mottos of your peace march held against the nuclear threat, for life, for the future of humanity. The Russian Orthodox Church," Metropolitan Aleksiy said in conclusion, "considers it her moral, Christian and ethical duty to serve the cause of peace indefatigably, to protect humanity and life itself on the earth from nuclear destruction."

After the moleben, Metropolitan Aleksiy and talked with the guests.

The participants in the Peace March-82 visited the Zagorsk State Museum of History and Fine Arts, the Church Archaeological Museum and Memorial Study of His Holiness Patriarch Alexiy at the Moscow Theological Academy. They also visited the Trinity Cathedral and attended Vespers in the Dormition Cathedral.

On July 26, the participants in the Peace March-82 arrived in Smolensk. They visited the Dormition Cathedral Church and attended a moleben said before the deeply-revered Smolensk Icon of the Mother of God "Hodegetria" which was led by Archbishop Feodosiy of Smolensk and Vyazma.

## **At the Plenary Session of the Odessa Public Organizations**

On September 3, 1982, at the Odessa Regional House of Scientists a joint plenary session was held of the Odessa regional branch of the Ukrainian Society for Friendship and Cultural Relations with Foreign Countries, the Odessa regional branch of the "Ukraina" Society and the Odessa Regional Peace Committee, devoted to the 60th anniversary of the formation of the USSR.

Papers were read by Prof. V. M. Chaikovsky, Chairman of the Odessa regional branch of the Ukrainian Society for Friendship; and V. P. Os-nach, Chairman of the Presidium of the Ukrainian Society for Friendship.

At the invitation of the Odessa Regional Peace Committee, Metropolitan Sergiy of Odessa and Kherson, member of the committee, took part in the work of the plenary session and delivered a report. "I feel great joy and deep satisfaction," he said, "with the fact that together with you I am participating in the work of the plenary session to mark an important date: the 60th anniversary of the formation of the USSR. ...The faithful children of the Odessa Diocese are devoting their efforts to peacemaking, the clergy are educating their flock in the spirit of active love of peace and selfless service for the good and progress of their Motherland."

In her peacemaking the Russian Orthodox Church cooperates with all organizations and of good will who devote their efforts to the cause of peace, regardless of their nationality, political, ideological and religious adherence...". In the summer of 1981," Metropolitan Sergiy said further, "I headed an ecumenical delegation of representatives of the Christian Churches from the USSR, which visited Zambia and Botswana [see JMP, 1982, No. 1]. In telling them about life and activities of the Russian Orthodox Church, we strove to expose the fabrications of Western propaganda, to bring home to them aspirations of our people for peace and the con-

sistent peaceful policy of our state, aimed at the removal of the danger of a nuclear catastrophe.

"In the life of our people this year is historical, for we are marking the 60th anniversary of the formation of the USSR. In celebrating this great event, we are conscious that we belong to a new society, created by a nation of peacemakers, toilers, champions of justice, equality and brotherhood on earth.

"Permit me," Metropolitan Sergiy said in conclusion, "to wish our people prosperity, successful realization of all the projects, fruitful efforts in the cause of the triumph of life and peace on earth."

## At the Plenary Meeting of Byelorussian Peace Champions

On October 25, 1982, a plenary meeting of Byelorussian peace champions devoted to the 65th anniversary of the formation of the USSR took place in the House of Writers in Minsk. The Byelorussian Republican Peace Committee held this meeting in observance of the Week of Action for Disarmament during which the world public was expressing its concern over the continuing arms race. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, head of the Department of External Church Relations, was elected to the presidium of the plenary meeting. Bishop Afanasiy of Pinsk,

Vicar of the Minsk Diocese, and Archpriest Mikhail Buglakov, Secretary of the Diocesan Administration, also attended the meeting.

Metropolitan Filaret delivered a speech on the peacemaking of the Russian Orthodox Church and on the results of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". He warmly congratulated the audience on the 65th anniversary of the Great October Socialist Revolution and on the coming 60th anniversary of the formation of the USSR and wished them new creative successes in the cause of peace.

## Conference on the Israeli Occupation of Lebanon

An international conference, against the Israeli occupation of Lebanon, was held in Vienna from September 24 to 26, 1982, on the initiative of the World Peace Council and the Austrian Peace Council. Participants in the conference were 115 representatives of 36 countries and 15 international organizations, including delegations from Lebanon and the Palestine Liberation Organization. The Russian Orthodox Church was represented at the conference by Archbishop Irenei of Vienna and Austria, Administrator ad. i. of the

Diocese of Baden and Bavaria, and Archpriest Pavel Krasnotsvetov, rector of the Russian Orthodox church in Vienna.

The conference adopted two documents: (1) Programme of Actions condemning Israel's aggression against Lebanon and proposing a number of measures against Israel and (2) the Statement declaring solidarity with the fighting people of Lebanon and urging governments, international organizations and all men of good will to be more active in their struggle against Israel's occupation of Lebanon.

## Completion of Obedience in Prague

On August 31, at the CPC Centre in Prague, Rev. Dr. L. Miřejovský, the general secretary, and staff members of the centre bade a final farewell to Archimandrite Sergiy Fomin, Deputy Head of the Department of External Church Relations, who had spent four years at the CPC centre as the representative of the Russian Orthodox Church.

That same day, Archimandrite Sergiy, Archimandrite Vladimir Iikim, Dean of the Podvode of the Russian Orthodox Church in Karlovy Vary, and Archpriest Georgiy Goncharov, the new representative of the Russian Orthodox Church to the CPC, were received by His Eminence Metropolitan Dorotej of Prague and All Czechoslovakia.

In connection with the departure of Archimandrite Sergiy upon completion of his obedience and the arrival in Prague of the new representative of the Russian Orthodox Church, Rev. Dr. L. Miřejovský gave a reception. Among those present were CPC staff members,

Archimandrite Vladimir, Archpriest Jaroslav Suvarsky, General Secretary of the CPC Regional Association in the CSSR; Canon Jan Mara, a member of the Presidium of Pacem in Terris and the Berlin Conference of European Catholics; representatives of the Churches in Czechoslovakia. Dr. Karel Hruza, Director of the Secretariat for Church Affairs of the CSSR Federal government, and other members of the secretariat also attended.

During the reception Dr. Lubomir Miřejovský and Dr. Karel Hruza presented Archimandrite Sergiy with addresses praising his active peacemaking efforts in the Christian peace movement. Others at the reception also spoke warmly about Father Sergiy's work at the CPC Centre.

On September 1, Dr. Karel Hruza received the representatives of the Russian Orthodox Church and gave a reception in their honour. On that day too they met Dr. František Eliánek, Director of the Secretariat for Church Affairs of the CSR Ministry of Culture.

## CPC International Secretariat Meets in Sofia

A meeting of the International Secretariat of the Christian Peace Conference took place in Sofia from September 20 to 25, 1982, at the invitation of His Holiness Patriarch Maksim of Bulgaria, and the Holy Synod of the Bulgarian Orthodox Church. Participating were representatives of five continents.

Metropolitan Pankratiy of Stara Zagora, Head of the Department of Ecumenical and Peacemaking Activities and Inter-Church Relations of the Bulgarian Patriarchate, a member of the CPC Working Committee, greeted the participants on behalf of the Patriarch of Bulgaria.

The Rev. Dr. L. Miřejovský, CPC General Secretary, presented a report in which he reviewed the past activities of the movement, gave a detailed analysis of the present international situation and spoke about the future activities of the CPC.

Dr. Zdravko Velev, a counsellor at the Ministry for Foreign Affairs of the People's Republic of Bulgaria, read the paper: "The Middle East Between War and Peace". This provided a basis for a general discussion and consideration of the Middle East problems and the genocide in Lebanon. The International Secretariat adopted a resolution to find means to express its concern over the destiny of the Palestinians.

In the course of the discussion of the present political situation, the members of the International Secretariat expressed their opinion that the work for disarmament remains one of the main tasks of this Christian peace movement. The members of the International Secretariat heard with great pleasure the report on the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which was held in Moscow on the initiative of Patriarch Pimen. They expressed their readiness to support the future work of the conference. As for the Second Special Session of the UN General Assembly on Disarmament, they agreed that although it failed to produce a final document, there were elements in its work which could be interpreted as positive. A CPC delegation attended the session, and Bishop Dr. Karoly Toth, the president, addressed the assembly on

behalf of this non-governmental organization. The International Secretariat supported proposal of the Second Special Session to convene a world conference on disarmament. Deep concern was expressed over the situation in Latin America.

The International Secretariat received great satisfaction the information about growth of the peace movement in Western Europe and the USA.

The International Secretariat reviewed CPC activities for the current period, the reports of the regional committees continental associations, which analyzed conditions of work of regional groups, and discussed proposals for future action. Member of the International Secretariat paid particular attention to the Enlarged Meeting of the Presidium (New Delhi, December 7-11, 1982) at which preparations for the 6th All-Christian Peace Assembly (Prague, June 26-July 1984) were to be discussed. The International Secretariat expressed its support of the World Conference: For Peace and Life, Against Nuclear War which will be held in Prague on the initiative of the World Peace Council.

The International Secretariat studied and discussed the CPC document which is to be presented at the 6th WCC Assembly in Vancouver in 1983. The document will consider ecumenical aspects of justice and peace.

The Holy Synod of the Bulgarian Orthodox Church gave an official dinner. Metropolitan Pankratiy of Stara Zagora warmly greeted the participants and expressed his satisfaction with the results of the meeting. Among guests were Lubomir Popov, Deputy Minister for Foreign Affairs and Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults; Georgi Dimitrov-Goshkin, President of the National Committee for European Security and Cooperation; other public figures of the People's Republic of Bulgaria and members of the clergy.

Archimandrite Sergiy Fomin, Deputy General Secretary of the CPC, and Archpriest Georgiy Goncharov, representative of Russian Orthodox Church to the CPC, attended the CPC International Secretariat meeting.

## Joint Meeting of the CEC

## and CPC Working Groups

The third joint meeting of the working groups of the Conference of the European Churches and the Christian Peace Conference was held in Prague, Czechoslovakia, from September 27 to 29, 1982. The main subject of the meeting was the outcome of the Second Special Session of the UN General Assembly on

Disarmament and its influence upon the work of the CEC and CPC.

The participants in the meeting were unanimous in their high assessment of the concrete peace initiatives of the USSR and the role of the Russian Orthodox Church.

A joint communiqué was issued by the meeting.

## MEETING OF THE CPC FINANCIAL COMMISSION

The regular session of the CPC Financial Commission was held in Prague from August 30 to September 1, 1982. Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church to the CPC in Prague, participated.

# Meeting of the Clergy and Laity of the Tallinn Diocese

On November 2, 1982, a meeting of the clergy and representatives of the church councils of Tallinn and the Tallinn Diocese and staff members of the diocesan administration took place at the Tallinn Diocesan Administration.

The assembly was addressed by Metropolitan Aleksiy of Tallinn and Estonia, who dwelt in detail on the tasks of peacemaking today. He informed the assembly about inter-religious cooperation to strengthen international peace and gave as an instance of such cooperation the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

In connection with the Week of Action for Disarmament initiated by the UN from October 24 to 31, 1982, the participants in the

meeting put their signatures to the Appeal of the Soviet Peace Champions to the 37th Session of the UN General Assembly.

The final documents of the World Conference of Religious Workers were distributed to the meeting to be studied and acted upon.

On behalf of the meeting of the clergy and laity a letter was sent to the Estonian Republican Peace Committee assuring it that the Orthodox clergy and faithful of the Tallinn Diocese would, by word and deed, serve the sacred ideals of peace and speak out against the arms race, for peace and cooperation among nations. They consider that by contributing to the Soviet Peace Fund they would be taking a practical part in the efforts made by peace-loving forces to prevent nuclear catastrophe.

## THE RESPONSE OF DIOCESES TO THE 1982 WORLD CONFERENCE

The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was a great event in the international peace movement, aroused a lively response among the believers of our motherland. At the meeting devoted to this historical forum, the ruling hierarchs, the clergy of many dioceses and the Church public discussed its results with deep emotion and approved the peacemaking activities of our Holy Church.

On May 24, in Orel, a meeting of the clergy and representatives of the executive bodies of the churches of the diocese was held. In the Presidium of the meeting were Archbishop Gleb of Orel and Bryansk and T. S. Kremova, Chairman of the Orel Regional Peace Committee. The participants in the meeting unanimously took a decision to send, on their own behalf, "The Appeal to the Second Special Session of the UN General Assembly on Disarmament-1982". The appeal urges the leaders of and delegates to the Second Special Session "to undertake strong measures to stop the arms race and to save the world from nuclear catastrophe".

On October 25, Archbishop Gleb of Orel and Bryansk participated in the enlarged meeting of the Presidium of the Orel Regional Peace Committee and the Office of the Regional Committee of the Assistance to the Peace Fund on the occasion of "The Week of Action for Disarmament".

In June 1982, on the initiative of Metropolitan Nikolai of Lvov and Ternopol, meetings were held of the clergy and laity of the Lvov

## Diocese, at which the peacemaking aspects of Church activities were discussed.

The participants in the meetings approved the Appeal to the United Nations by Metropolitan Nikolai, the clergy and believers of the Lvov Diocese.

The initiative of Vladyka Nikolai testifies to the desire of the diocesan clergy and laity for peace, their understanding of the responsibility of every believer.

On June 30, in Kazan, a meeting was held of the clergy and church activists. Bishop Panteleimon of Kazan and the Mari opened the meeting which was attended by I. A. Mikhalyov, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Tatar ASSR, and Prof. P. A. Kirpichnikov, Executive Secretary of the Republican Peace Committee. Following the speeches, Bishop Panteleimon, rectors and activists of the churches were awarded certificates of merit of the Soviet Peace Fund.

On July 23, a meeting of the clergy and members of executive bodies of the Kirov Diocese was held at the Kirov Diocesan Administration.

The meeting was opened by Bishop Khrisanf of Kirov and Slobodskoi. In his address he spoke about the peacemaking of the Russian Orthodox Church and described the religious aspect of peacemaking founded on Christ the Saviour's behest: *Blessed are the peacemakers: for they shall be called the children of God.* Similar meetings were held in the Gorki, Yaroslavl, Ivanovo, and other dioceses.

## CPC Staff Members Meet Dr. Billy Graham

On October 30, 1982, a meeting between the staff of the CPC International Headquarters and Dr. Billy Graham, a famous American evangelist, took place in Prague, CSSR. Dr. Billy Graham was visiting the CSSR at the invitation of the CSR Ecumenical Council of Churches. Questions of Christian involvement in the struggle for peace were discussed in connection with the worsening of the interna-

tional situation and the threat of a nuclear war in the light of the resolutions adopted by the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". Archimandrite Sergiy Fomin, CPC Deputy General Secretary and Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, attended the meeting.

# ORTHODOX SISTER CHURCHES

## Second Pre-Council Conference

The Second Pre-Council Pan-Orthodox Conference was held from September 3 to 12, 1982, at the Orthodox Centre of the Constantinople Patriarchate in Chambesy, near Geneva. Delegations from the Churches of Constantinople, Alexandria, Antioch, Jerusalem, Russia, Georgia, Serbia, Romania, Bulgaria, Cyprus, Hellas, Poland, Czechoslovakia as well as from the Autonomous Orthodox Church in Finland took part in the conference work.

Participants on behalf of the Russian Orthodox Church were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation); Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Metropolitan Yuvenaliy of Krutitsy and Kolomna; as well as consultants: Protopresbyter Prof. Vitaliy Borovoi, Representative of the Moscow Patriarchate to the World Council of Churches in Geneva, and Grigorii N. Skobei, a staff member of the Department of External Church Relations.

Three items from the catalogue of themes for the Holy and Great Council were discussed: (a) impediments to marriage, (b) on conforming ecclesiastical rules on fasting to meet modern requirements; (c) the calendar question in the light of the decision of the First Ecumenical Council, the Paschal Cycle, ways for Churches to cooperate in the given question, and joint celebration of Easter by all Christians on a certain Sunday. The conference also considered the question of consecrating bishops not only monks but novices as well.

The conference adopted draft decisions to be submitted to the Holy and Great Council.

The conference also made a decision to put the following items from the catalogue of themes for the Holy and Great Council on the agenda of the

Third Pre-Council Pan-Orthodox Conference:

(1) Conforming ecclesiastical rules on fasting to meet modern requirements;

(2) Relationship of the Orthodox Churches to the rest of Christendom;

(3) Orthodoxy and the ecumenical movement;

(4) Contribution of the Local Orthodox Church to the realization of the Christian ideals of peace, freedom, brotherhood and love among nations and to eliminate racial discrimination.

On September 9, after the daily prayer of the participants, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, held a thanksgiving moleben on the occasion of the namesday of His Holiness Patriarch Pimen of Moscow and All Russia. Metropolitan Meliton of Chalcedon, chairman of the conference, and Metropolitan Filaret of Kiev and Galich delivered addresses.

Metropolitan Meliton of Chalcedon sent to His Holiness Patriarch Pimen a congratulatory telegram on behalf of all the participants in the conference wishing him many years of life as a patriarch for the good of the Holy Russian Church, Orthodoxy and world peace. In his reply, Patriarch Pimen thanked Metropolitan Meliton and all the participants in the meeting for their prayers, greetings and good wishes and invoked God's blessing upon their work.

September 5, the opening day of the conference, was the day Metropolitan Nikodim of Leningrad and Novgorod, an active participant in all pan-Orthodox conferences, had died. During dinner, the participants said a prayer commemoration of the late metropolitan. That same day, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy and said a panikhida for Metropolitan Nikodim in the chapel of the Representation of the Moscow Patriarchate at the World Council of Churches.

## Visit of Patriarch Maksim of Bulgaria

On September 14, 1982, His Holiness Patriarch Maksim of Bulgaria, arrived in Moscow on his way to Tbilisi to pay fraternal visit to the Georgian Orthodox Church. The Primate of the Bulgarian Orthodox Church and his companions were met at the Sheremetievo Airport by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archimandrite Niphon, representative of the Antiochene Patriarch to the Patriarch of Moscow; Archimandrite Kirill, representative of the Bulgarian Patriarch to the Patriarch of Moscow.

On September 15 the delegation left for Georgia.

On September 22, His Holiness Patriarch Maksim of Bulgaria, Metropolitan Filaret of Vidin, Metropolitan Kalik of Vratsa, Bishop Ilarion of Traya-

nopol and other members of the Bulgarian Church delegation returned to Moscow from Georgia. They were met at the airport by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations.

On September 23, the Primate of the Bulgarian Orthodox Church had a brotherly meeting with His Holiness Patriarch Pimen of Moscow and All Russia. Present at the meeting were members of the Bulgarian delegation as well as Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe, and Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch.

On September 24, His Holiness Patriarch Maksim and his companions left Moscow for Sofia. They were seen off by His Holiness Patriarch Pimen and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

## Syndesmos Conference in Marseilles

The International Orthodox Youth Organization—Syndesmos—held a conference on the theme "Unity and Mission" from August 25 to 29, 1982, in Marseilles, France. About 60 people attended the conference from different countries, including Greece, the USA, inland, where there are youth movements—members of Syndesmos. Representatives of the theological schools of the Russian Orthodox Church, members of Syndesmos, took part in the conference.

The Russian Orthodox Church delegation was headed by Archimandrite Avgustin Nikitin, Vice-President of Syndesmos, and included lecturers of the Leningrad Theological Academy, Hieromonk Markell Vetrov and Father Aleksandr Ranne; Archpriest Viktor Petlyuchenko, lecturer of the Odessa Theological Seminary; G. Glushik, student of the Moscow Theological Academy, and V. Vasiliev, student of the Odessa Theological Seminary, as well as Hieromonk Nikon Yakimov, of France, student of the Leningrad Theological Academy.

The main report (author—Deacon Andre Borelly, France), read out at the conference, dealt with the problem of Orthodox communities in Western countries; afterwards the theme of the conference was discussed at plenary sessions and in subgroups.

In view of the possibility for youth movements of the Oriental Orthodox Churches in India, Egypt and Ethiopia, joining Syndesmos, Bishop Anthony Marcos, a representative of the Coptic Church, was invited to the conference. He told the participants about the life of his Church.

The participants in the conference sent a letter to the youth movement of the Antiochene Orthodox Church and to the Youth Department of the Middle East Council of Churches, condemning Israeli aggression against Lebanon.

After the conference, the Executive Committee of Syndesmos held a meeting at which, among other current issues, matters pertaining to the preparations for the Sixth General Assembly of Syndesmos, scheduled to take place in Greece in August 1983, were discussed.

# ΟΙΚΟΥΜΕΝΟΣ

## Salutatory Speech by His Holiness Patriarch PIMEN of Moscow and All Russias

Addressed to the Primate of the Syrian Orthodox Church,  
His Holiness the Patriarch of Antioch and All the East,  
**MAR IGNATIUS ZAKKA I IWAS,**

September 22, 1982

Your Holiness, beloved brother in the Lord,

On behalf of the Russian Orthodox Church we are happy to greet you, the Primate of the ancient Syrian Orthodox Church, and your companions in our country.

Two years ago we had occasion to greet you cordially on your enthronization on the Throne of the Patriarch of Antioch and All the East and expressed the hope that relations of mutual Christian love and sincere respect between our Churches will invariably strengthen.

And now, on this blessed day of our meeting, I certify again my deep respect for the Syrian Orthodox Church and my love for you, Your Holiness, as a worthy head of this Church, you who personally have a meritorious record in ecumenism, theology and other sciences. I trust that during your primacy sisterly relations between our two Churches will develop successfully.

While in Moscow you will be able to get acquainted, I hope, with some aspects of our Church life. You will see that our faithful, just as the members of your Church, have preserved the piety and tradition of the Early Church. In this invariable loyalty to traditions lies the principal wealth of our Churches and this loyalty makes them kindred. Our traditions may differ externally but their origins are the same.

After a brief stay in our capital, you will proceed to Armenia to visit His Holiness the Supreme Patriarch-Catholicos of All Armenians, Vazgen I. Please convey my sincerest regards to His Holiness, our beloved brother in the Lord.

May your visit and of your companions to our country be pleasant and useful.

May the Lord strengthen Your Holiness for the beneficent fulfilment of your lofty primatial ministry for many more years to come.

# Congratulations from His Holiness Patriarch PIMEN

to Dr. Jan MICHALKO,  
General Bishop of the Evangelical Church of Slovakia

Dear brother in Christ,

My heartfelt congratulations on your 70th birthday and the award conferred upon you on this memorable occasion in your life and for the Church you head; an award you so deservedly merit in the eyes of God's people—the Order of St. Sergiy of Radonezh, 1st Class.

This high award of the Russian Orthodox Church worthily crowns your salutary labour and your dedicated service to your neighbour in the name of Christian love and fraternal unity, for the sake of peace and justice on earth.

With wishes for a long life and heavenly aid in life and in your multi-faceted and responsible work in the vineyard of inter-Christian service and peacemaking, and with love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

October 11, 1982  
Moscow

## Ecumenical Team's Visit to the Churches in the Soviet Union

### Letter by the WCC General Secretary to His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness,

It is a great joy for me, on behalf of the World Council of Churches and through the ecumenical team visiting the Russian Orthodox Church, to extend our warm fraternal greetings and prayerful wishes to you personally and to other eminent hierarchs, distinguished theologians, ardent ecumenical workers and the great pleroma of the people of God in this blessed land. We do this in the spirit of love and high respect for your person, which symbolizes today the holy Orthodox Church of Russia with her venerable past and present, so closely identified with the history and culture of your nation, and her glorious faithfulness to the Gospel throughout the centuries.

We greet you and pay a special ecumenical visit to your Church prior to the Sixth Assembly of the WCC in the name of our Lord Jesus Christ—the Life of the World. He has always been *the way, the truth, and the life* (Jn. 14.6) for the Russian Orthodox Church. Relying on the work of the Life-Giving Spirit, your Church has sought to offer a worthy worship to the Blessed Trinity, and to glorify God through the spirituality of monks and people, through the witness of martyrs and saints, believers and patriots, and through the untiring labours of so many for the unity of the Church and the renewal of human community and for reconciliation and peace with justice among all nations. We remember in particular at this time the blessed St. Sergiy who, through his humility, single-hearted devotion to the Holy Trinity, and freedom from fear, was the great teacher of the Russian people in the ways of a shared life in community and of peace.

We therefore look forward to all that the delegation of the Russian Orthodox Church will contribute to the coming assembly out of your very rich tradition. Such is also the spirit of the message that the ecumenical visitors wish to convey to your Church—the largest member in our fellowship of sister-Churches.

May God's richest blessing dwell both on hosts and guests involved in the visitation programme and may the ecumenical encounter bring new insights and inspire new steps toward visible unity and common Christian witness. May Jesus Christ be our life (Col. 3. 4) now and for ever.

*Grace to you and peace from God our Father, and the Lord Jesus Christ* (Rom. 1. 7).  
Yours fraternally in Christ,

PHILIP POTTER,  
General Secretary

October 4, 1982  
Geneva

**The Letter in Reply from His Holiness Patriarch PIMEN  
to Dr. Philip POTTER, General Secretary of the World Council  
of Churches**

Beloved brother in the Lord,

First of all I want to thank you, with all my heart, for your cordial letter and your high estimation of the ecumenical activities of the Russian Orthodox Church.

We were very happy to receive in our country and in our Church the ecumenical group which has left the best of impressions on all who have come into contact with it. The devotion with which the members of the group fulfilled the tasks facing the World Council of Churches, their effort to understand fraternally the life of our Church and of other Churches in our country, and their desire to share with us their experience, have greatly impressed all of us.

This visit, in my view, has been an earnest contribution to our preparatory work for the 6th WCC Assembly in Vancouver. The visit proceeded in mutual frankness, in an atmosphere of brotherhood and genuine Christian fellowship. For us this event in Church life has been a wonderful experience of living contacts of Christians of our country with representatives of Churches in many regions of the world, who are involved in ecumenical work in their countries.

With satisfaction I note the deep interest shown in the visit of the ecumenical group by the faithful of our Church and of other Churches in the Soviet Union. This visit testifies to the usefulness of realizing fraternal communion among Churches at all levels.

I believe, the idea of coming on an ecumenical visit on the eve of the WCC Assembly, upon which our thoughts and hopes are concentrated today, has fully justified itself, because direct contacts among men help to overcome the barriers of misunderstanding and mutually enrich with experience in spiritual life and Christian witness, and as a result draws nearer Christendom's great dream of restoring doctrinal unity.

I wish you, dear brother, God's abundant aid in implementing the multi-faceted programme of preparation for the 6th WCC Assembly, whose principal task is to witness *with one mouth* before the world that our life is Christ (Phil. 1. 21).

*Grace be unto you, and peace, from God our Father and the Lord Jesus Christ* (Col. 1. 2).

With invariable love for you in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

October 19, 1982, Moscow

**COMMUNIQUE**

The ecumenical team representing the delegates to the Sixth Assembly of the World Council of Churches from many Churches in different parts of the world and the staff members of the WCC visited the following member-Churches of the WCC in the Soviet Union from October 5 to 18, 1982: the All-Union Council of the Evangelical Christians-Baptists; the Armenian Apostolic Church; the Evangelical Lutheran Church of Latvia; the Evangelical Lutheran Church of Estonia; the Georgian Orthodox Church, and the Russian Orthodox Church.

The ecumenical team consisted of: the Rev. Henry Asige Ajeye, African Israel Church Nineveh, Kenya; the Rev. Dr. Samuel T. Ola Akande, Nigerian Baptist Convention, Nigeria; Dr. Carmelo E. Alvarez, Christian Church (Disciples of Christ) in Puerto Rico and in the USA Costa Rica; Dr. Lothar Coenen, Evangelical

Church in Germany, FRG; the Most Rev. B. Abdiel R. dela Cruz, Philippines Independent Church; Dr. Won Yong Kang, Presbyterian Church in the Republic of Korea; Ms. Il Lee, interpreter, Korea (South); the Right Bishop Gunnar Lislerud, Church of Norway; Ms. Marit Lislerud, Church of Norway; Most Rev. Archbishop Makarios, Ethiopian Orthodox Church; the Right Rev. Dr. P. V. Premasagar, Church of South India; the Philemon Riti, United Church in Papua Guinea and the Solomon Islands; Ms. Katri Ruokanen, Lutheran Church of Finland; Ms. Lena A. Tapper, Anglican, Jamaica, the Caribbean Conference of Churches; Ms. Cons. J. Tarasar, Orthodox Church in America, the Right Rev. Lois M. Wilson, United Church of Canada;

Staff team members, WCC: Ms. Ana de Garcia, assistant director, AW Programme Unit I; Prof. Todor Sabev, General Secretary of the WCC; Mr. Regg Stober, director, ECLOF, CICARWS, Prog-

Unit II; the Rev. Ms. Bärbel von Wartenberg, director, "Women in Church and Society", programme Unit III.

The ecumenical team elected the Right Rev. M. Wilson, Moderator of the United Church Canada, the leader of the team.

During its programme in Moscow, the ecumenical team participated in a variety of contacts with Church and social leaders.

On October 6, the ecumenical team visited the Department of External Church Relations of the Moscow Patriarchate and was received by its head, Metropolitan Filaret of Minsk and Byelorussia. During the visit the programme of the team's stay in the Soviet Union was discussed and adopted.

In Moscow the ecumenical team visited the Soviet Women's Committee and had a conversation about the role of women in Soviet society and their involvement in the peace movement. The same day the ecumenical team had a meeting with the staff of the Department of External Church Relations and the Publishing Department of the Russian Orthodox Church, and the Union Council of the Evangelical Christians-Baptists. The main subject of discussion was the role of Christian women in Church and society. The team members visited some Orthodox churches in the city and shared prayers with other communities.

In Moscow and in other cities the ecumenical team members visited historical and cultural monuments, which contributed to a better understanding of the context of the life of the Churches in the USSR.

On October 8, the team members made a pilgrimage to the Trinity-St. Sergiy Lavra near Moscow and participated in the festivities of the Feast of St. Sergiy of Radonezh. They attended the Divine Liturgy and the solemn reception given by His Holiness Patriarch Pimen of Moscow and All Russia. In his welcoming address His Holiness Patriarch Pimen cordially greeted the guests and stressed the importance of the visit of the ecumenical team for the process of preparations of the Churches for participation in the WCC Sixth Assembly in Vancouver. The Right Rev. Lois M. Wilson cordially thanked His Holiness. Dr. Sabev, Deputy General Secretary of the WCC, presented to His Holiness written greetings from Philip Potter, General Secretary of the C. The Right Rev. Victor Premasagar spoke about the life and activities of the Churches in developing countries.

In conversation of the professors, lecturers and students with the members of the ecumenical team took place in the Moscow Theological Academy. Several issues concerning the preparation and programme of the Sixth Assembly of WCC were discussed as well as its content and importance. The importance of this meeting was stressed by a participating student. He declared that he had heard much about ecumenism but had never been as close to the movement as at that moment.

At the end of the visitation programme, on Friday, October 17, the team members attended the Divine Liturgy in some Moscow churches where the exchange of friendly greetings between them and the representatives of the communities where they stayed took place. In the Dormition Church of the Novodevichy Convent the guests were greeted by Metropolitan Yuvenaliy of Tula and Kolomna.

The same day the ecumenical team members took part in the celebration of the 100th anniversary of the Moscow community of the Evangelical Christians-Baptists. They greeted the community on behalf of their Churches. They shared the ecumenical fellowship and were inspired by the special anniversary programme of spiritual singing. After the worship a cordial meeting and conversation took place between the guests and the Chairman of the All-Union Council of the Evangelical Christians-Baptists A. E. Klimenko, other leaders of the council and representatives of the Moscow community.

A significant part of the ecumenical team visit was the opportunity to visit religious communities in many parts of the Soviet Union.

On October 9 and 10 the ecumenical team visited Leningrad. The members visited the Orthodox Churches, attended the services in the Baptist and Lutheran communities of the city. They attended the annual convocation in the Leningrad theological schools on the Feast of St. John the Divine and together with the rector, Archbishop Kirill of Vyborg, professors, male students and female students of the Precentorial Courses took part in a seminar on the theme of the Sixth Assembly "Jesus Christ—the Life of the World". The ecumenical team was received by Metropolitan Antoniy of Leningrad and Novgorod. During the discussions and lively meetings with the local clergy and Church leaders the problems of Christian unity, mission, role of women in the Church, understanding of the theme "Salvation and Liberation" were discussed in the context of the Orthodox tradition and of the Churches in the developing countries. Questions were also discussed about the special contribution of Christians and Churches to peace. Similar meetings, celebrations and exchanges took place in other cities visited by the ecumenical team. Before leaving Leningrad the participants honoured the memory of Metropolitan Nikodim of Leningrad and Novgorod, the late President of the World Council of Churches, with a visit to his grave.

On October 11 and 12, the major part of the team visited Kiev, the historical centre of Christianity in this land where the Baptism of Russ took place in 988.

The visits to the churches and convents of the city, the meetings with the clergy and members of the communities have strengthened the vision of the team members about the contemporary witness of the Russian Orthodox Church and especially about the contribution of nuns to the Church life.

From October 12 to 15, the team divided into small groups and visited Armenia (Erevan, Echmiadzin and other places), Latvia (Riga), Estonia (Tallinn), Georgia (Tbilisi, Mtskheta and other places), Uzbekistan (Tashkent), Siberia (Novosibirsk, Irkutsk and other places). Everywhere they learned about the local religious life, met bishops, clergy and members of religious communities, and had conversations concerning issues of interest for the ecumenical team and their hosts. The guests were received in Echmiadzin by His Holiness Supreme Patriarch-Catholicos of All Armenians Vazgen I; in Tbilisi—by His Holiness Catholicos-Patriarch Ilya II of All Georgia; in Riga—by Archbishop Dr. Janis Matulis of the Evangelical Lutheran Church of Latvia, in Tallinn—by Archbishop Dr. Edward Hark of the Evangelical Lutheran Church of Estonia. In Uzbekistan, the ecumenical

cal team members met the leaders of the Muslim Study Institute of Central Asia and noted the friendly relations between the Muslims and Christians, based upon common religious ethical concerns in Soviet society and their involvement in the cause of peace.

On October 16, the sub-groups returned to Moscow and met in the Conference Hall of the Publishing Department of the Moscow Patriarchate where the ecumenical team had an exchange of impressions with representatives of the member-Churches of the WCC from the USSR. The meeting was chaired by Metropolitan Filaret of Minsk and Byelorussia and the Right Rev. Lois M. Wilson. The team members expressed their cordial gratitude to the leaders of the Churches which had received them and to the religious and secular authorities for their attention, hospitality and kindness, for their readiness to participate in the discussions. They shared their impressions on the visits to the member-Churches of the WCC in the USSR. Although these visits were short, the meetings with the Church leaders, with the clergy and members of the communities gave a clear vision to the ecumenical team members about the intensive life of these Churches—each has her particularities based upon the historical and national context of the Church; about the deep devotion to the faith which characterizes the people of God in each of these Churches; about their ecumenical involvement. The ecumenical team members raised questions and addressed them to the participants in the meeting who represented the Churches in the USSR, made their suggestions concerning the content of the programme activities of the WCC, discussed different aspects of the preparation and carrying out of the Sixth Assembly of the World Council of Churches. The participants in the meeting from the Churches in the Soviet Union answered the questions of the partners and explained their understanding of the problems discussed.

In the discussion the following topics were touched upon: the theology of the Cross; the Orthodox veneration of icons; Christian mission; the cooperation of Christians with the followers of other religions and all people of good will for the benefit of humanity; the role of women in the education of children including religious education; the question of language in communicating the Gospel; the theological and ecumenical education of women and youth; the issues of human rights including religious freedom; the actual tasks and specific contribution of Churches to the strengthening of peace and justice in the whole world.

The participants in the meeting agreed that the Sixth WCC Assembly should be the spiritual celebration of world Christianity, the place of special prayers for suffering humanity, for peace in the whole world and for the mission of the Churches. We pray that the unity of the Church for which Christ prayed will be a sign and hope for the unity of the whole inhabited world.

The main theme of the Vancouver Assembly

**The Most Reverend FILARET,  
Metropolitan of Minsk and Byelorussia,  
Head of the Department of External Church  
Relations of the Moscow Patriarchate  
Moscow, October 17, 1982**

"Jesus Christ—the Life of the World" is a sage of great concern to all the participants our meeting, for it focuses on the need Christians to cooperate with all people, as one family of human race, for the benefit all peoples and nations. The notion of the of the world" includes all the problems of struggle for social justice, for both men women, equal possibilities for development cooperation in the building of a just society. In this context the possible contribution to solution of these questions which may be g by the Churches in the USSR which have long experience of life and witness in the conditions of a socialist secularized society which organically includes the Church members where Christians as well as followers of religions and non-believers fully and actively participate in the development of different aspects of the life of the Soviet nation, have role and importance. This experience enriches the ecumenical movement and the World Council of Churches; it helps to solve the problem of the broken world and it helps the WCC to maintain its world expression and actively serve the future unity of Christians and unity of people in the whole world.

We pray that the assembly will show to the world the unity of Christians in their struggle for the creation of a worthy style of life for all people, for the peaceful and harmonious development of all the religions in the world for peace without arms among all nations. In this context the speakers stressed that it is important to reflect properly at the Sixth Assembly the problems of the WCC Program against militarism and for disarmament, this is directly linked with the strengthening of the help to the developing countries in order to meet urgent needs of the human race.

The participants in the meeting were unanimous in their understanding of the importance of the visits and conversations of such for the witness and service of Churches for the ecumenical movement in general, consider such visits a useful contribution to the betterment of relations among East and West and the developing countries.

The participants in the meeting from the Churches in the Soviet Union have witnessed the readiness of these Churches to deeper cooperation with all member-Churches of the WCC, to share their work in the ecumenical movement and to make their contribution to the implementation of the programmes of the WCC more effectively.

The meeting took place in a spirit of cordiality, sincerity and mutual understanding.

After the meeting Metropolitan Filaret of Minsk and Byelorussia gave a reception in honour of the ecumenical team members. Gymen from Moscow and the participants of the meeting attended the reception. Present was P. V. Makartsey, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

The next day P. V. Makartsey met the ecumenical team members.

**The Right Reverend LOIS M. WILSON,  
Moderator, the United Church  
of Canada**

# Speech by His Holiness Patriarch PIMEN

at the Reception in Honour of Delegation from the Christian Council of Zambia

September 17, 1982

Beloved in the Lord, the Rev. Philip Simuchoba, Chairman of the Christian Council of Zambia,

Dear brothers and sisters in the Lord, My heartfelt greetings to you, envoys of the Christian Council of Zambia, and welcome to the Soviet Union as guests of the Russian Orthodox Church. We are very happy at your visit and the opportunity it gives us to meet you, representatives of Christian Churches on the great continent of Africa.

Your visit is paid in return for the visit to your countries and their Churches in May-June 1981 of the delegation of Churches from the Soviet Union led by Metropolitan Sergiy of Odessa and Kherson. The visit was initiated by that eminent statesman of the African continent, Dr. Kenneth Kaunda, President of the Republic of Zambia. The delegation was met with love and cordiality by your ecclesiastical and secular public and it carried away the best of impressions deepening our hope that brotherhood in Christ, communion and cooperation of Christians of our country with the Christians of Zambia will increase further.

Evidence for the continuance of such communion is your present visit to the Soviet Union which we hope has been pleasant and interesting for you. We also hope that while in our country you were able to get acquainted to some extent with the life of our Russian Orthodox Church and the life of our people.

Dear friends, as you know, the last decades has seen the broadening and deepening of inter-Church and inter-Christian contacts literally throughout the world. The Russian Orthodox Church which is fruitfully cooperating with many Churches and religious associations attaches great importance to fraternal cooperation with Christians of African countries. An expression of this is the joint participation of representatives of Christian Churches of Africa and the Soviet Union in the work of the World Council of Churches—this world inter-Church ecumenical organization which has been called to promote united witness and service of

Christians based on brotherly love and mutual understanding.

Our Church regards with great sympathy the activities of the All Africa Conference of Churches, which unites both old and very young Christian Churches on the African continent. We are very happy to know that these Churches are actively working to alleviate the urgent needs of their peoples and countries, both those that have won their independence and those still justly struggling for their liberty.

Of great importance in the cooperation between the Russian Orthodox Church and the Christian Churches of Africa is their joint work in the cause of peace.

In this connection I would like to remind you that in the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which took place in Moscow in May 1982, numerous representatives of Christian Churches and religious associations from many African countries took an active part, that the leadership of the All Africa Conference of Churches contributed greatly to its preparation and conducting. We witnessed with deep satisfaction that our African brothers and sisters at the conference were unanimous in their desire to secure peace on Earth and make a weighty contribution to preventing another world military catastrophe.

Reflecting on the importance of fraternal cooperation between the Churches of the Soviet Union and of the countries of Africa we stress how beneficial this cooperation has been for the mutual exchange of experience in Christian life and work, for the mutual enrichment with spiritual values possessed by our Churches.

In conclusion, permit me to assure you that the present visit of the delegation of the Christian Council of Zambia will help to further fraternal cooperation between the Christians of our countries and will strengthen friendship and cooperation between our peoples.

I raise this glass to the highly esteemed President of the Republic of

Zambia, Dr. Kenneth Kaunda! To the leadership of the Christian Council of Zambia! To our brothers and sisters—

the Zambian Christians! To friends between the peoples of Zambia and Soviet Union! To you, our dear guests!

## Visit by a Delegation from the Christian Council of Zambia

At the invitation of the Russian Orthodox Church, a delegation of seven from the Christian Council of Zambia paid a return visit to the Soviet Union from September 7 to 19, 1982. The delegation was headed by the Rev. Philip George Simuchoba (Anglican High Church of Zambia). It represented five Churches of Zambia—Anglican Church, United Church of Zambia, African Methodist Episcopalian, Presbyterian and Reformed. (The Russian Orthodox Church delegation visited Zambia in May-June, 1981; see *JMP*, 1982, No. 1).

In Moscow the Zambian guests visited several Orthodox churches and were received at the Department of External Church Relations by its Deputy Head, Archbishop Platon of Sverdlovsk and Kurgan.

On September 8, the guests visited the Kremlin, Red Square and Lenin Hills. In the evening, they departed for Smolensk where they spent two days. There they were received by Archbishop Feodosiy of Smolensk and Vyazma and V. P. Tarasenkov, the Representative of the Council for Religious Affairs of the USSR Council of Ministers in Smolensk Region. On September 10, Archbishop Feodosiy gave a reception in honour of the delegation from Zambia. After the evening service in the cathedral church the guests left for Odessa via Moscow.

On September 11, the delegation visited the Dormition Cathedral Church of Odessa and attended the evening service which was conducted by Metropolitan Sergiy of Odessa and Kherson. The next morning, the guests attended the divine service in the Church of the Nativity of the Blessed Virgin in the village of Usatovo. Metropolitan Sergiy who conducted the service cordially greeted the delegation. The rector of the church, Archpriest Vasiliy Multykh, gave a festive dinner in honour of the guests. That same day, the guests inspected the Dormition Monastery and the patriarchal residence there.

The delegation also visited the prayerhouse of the Evangelical Christians-Baptists and the Roman Catholic Church of St. Peter.

On September 13, the delegation from Zambia went to see an Odessa factory. Later in the day, the guests went to the Odessa Theological Seminary where they were warmly welcomed by the rector, Archpriest Aleksandr Kravchenko. Then the delegation paid a visit to V. V. Konovalov, the Representative of the Council for

Religious Affairs of the Ukrainian Council of Ministers in the Odessa Region. In the evening Metropolitan Sergiy held a reception in honour of the delegation.

On September 14 the guests travelled to Crimea, where they visited Simferopol Yalta. In Simferopol they were received by Archbishop Leontiy of Simferopol and Crimea.

On September 17, after the guests returned to Moscow, His Holiness Patriarch Pimen of Moscow and All Russia gave an audience to the delegates from the Christian Council of Zambia. Present during the audience was Head of the Department of External Church Relations Metropolitan Filaret of Minsk and Byelorussia Patriarchal Exarch to Western Europe. His Holiness and the Rev. Ph. Simuchoba exchanged speeches. His Holiness presented the delegation with an icon of the Saviour for President Dr. Kenneth Kaunda of Zambia (See p. 69 Patriarch Pimen's speech).

In the evening, Metropolitan Filaret of Minsk and Byelorussia gave a reception in honour of the delegation. The First Secretary of Embassy of Zambia in the USSR, Mr. S. Chum was among the guests. In his speech of greetings Metropolitan Filaret expressed his conviction that the visit will be beneficial for development of bilateral contacts between Russian Orthodox Church and the Christian Council of Zambia and will be an important landmark in the relationship between peoples of both countries. Speaking in response the Rev. Ph. Simuchoba noted that the church delegation from the Soviet Union was invited to visit Zambia in 1981 on the initiative of President Kenneth Kaunda of Zambia. Now the members of the Zambian delegation were happy to see the life of the Churches in Soviet Union with their own eyes.

On September 18, the guests visited Trinity-St. Sergiy Lavra and the Moscow theological schools.

On September 19, the delegation visited Exhibition of the Economic Achievements of the USSR and saw the exhibits in the pavilion dedicated to the 60th anniversary of the formation of the USSR.

In the evening the guests from Zambia departed for their homeland.

I.

## Meeting of the Anglican-Orthodox Joint Doctrinal Commission

The regular annual meeting of the Anglican-Orthodox Joint Doctrinal Commission took place at Christ Church College, Canterbury (England), from July 12 to 19, 1982.

As usual, the first part of the work was carried out in three subcommissions, then their reports were heard and discussed at the full meeting of the joint commission.

For the next meeting the following themes were proposed: "Witness and Service in the New Testament", "The Filioque from the Point

of View of Russian Theologians", "Sanctity Modern Society", "Christian Asceticism in the World Today", "The Theology of Icons".

Archbishop Vladimir of Dimitrov, Rector of the Moscow Theological Academy (now Metropolitan of Rostov and Novocherkassk), and Archpriest Liveriy Voronov, professor at the Leningrad Theological Academy, participated in the Joint Commission on behalf of the Moscow Patriarchate.

## COMMUNIQUE

The meeting of the Anglican-Orthodox Joint Doctrinal Commission took place at Christ Church College, Canterbury, from July 12 to 19, 1982.

Following the decision taken at the meeting in Geneva last year, the three subcommissions gave further consideration to these themes:

- (1) The Mystery of the Church.
- (2) Partaking of the Grace of the Holy Trinity; Christian Sanctity.
- (3) Christian Worship and the Preservation of the Christian Faith.

The report of Subcommission I expounded the work continuing on the Notes of the Church, paying particular attention to Apostolicity which is being considered in relation to tradition, mission and ministry of the Church. It speaks of the "Apostolic word" as a "living power within the Church", and emphasizes the close bond between the bishop and his flock—the clergy and laity. It was decided to continue the study of this question, taking into consideration the relationship between the local Churches and the Universal Church, and in particular the question of primacy.

The report of Subcommission II considered further the Filioque. The meaning of Christian sanctity and prayer in the Holy Spirit was also studied. The report emphasizes "that Christians partake of the grace of the Holy Trinity as members of the Christian community", and expresses the conviction that "the intercession of the Holy Spirit for the believers is a gift to the whole community" (Rom. 8, 26). It was decided that the Filioque would be studied

further next year in particular from the point of view of Russian theologians.

Subcommission III considered the relationship between worship and the Christian Faith. It affirmed that faith and worship were inseparable. Dogmas were not abstract ideas with significance in themselves, but divinely revealed salvic truths and realities intended to bring men into communion with God. Particular attention was paid to the question of how the mystery of the Church was revealed in her liturgical life. Worship and spirituality were decided on as themes for further consideration next year.

During the week the delegates had the opportunity to see the city and the Cathedral of Canterbury as well as St. Mary's Abbey, West Malling. The Orthodox Liturgy was twice celebrated in Canterbury Cathedral. On Thursday, July 15, the dean and canons of the cathedral gave a reception in honour of the members of the commission. On Sunday, July 18, the delegates attended the celebration of the Holy Eucharist in the cathedral church by His Grace Dr. Robert Runcie, Archbishop of Canterbury. After the service they went together with the archbishop to attend the Divine Liturgy in the Greek parish of Margate. When the Liturgy ended they were invited to dinner given by the Greek Orthodox community.

On behalf of the members of the commission the co-chairman, Archbishop Methodios of Thyatira, thanked His Grace Dr. Robert Runcie, Archbishop of Canterbury and the Church of England for the organization of the meeting.

## Consultation of Representatives of Christian Churches in the USSR in Preparation for the Sixth Assembly of the World Council of Churches

A consultation of representatives of the Christian Churches in the Soviet Union in preparation for the 6th Assembly of the World Council of Churches was held on September 15-16, 1982, in the Conference Hall of the Publishing Department of the Moscow Patriarchate.

It was attended by members of Church delegations who will be at the WCC assembly and other active ecumenists representing the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists, the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Estonia, and the Russian Orthodox Church—all members of the World Council of Churches. Also present were representatives of other Christian Churches in the Soviet Union—the Methodist Church of Estonia, the Evangelical Lutheran Church of Lithuania, the Reformed Church of Transcarpathia. All in all there were over 100 participants each of whom received a copy of the material prepared by the WCC Centre for the 6th Assembly.

The purpose of the consultation was to study thoroughly the life and activity of the World Council of Churches on the eve of the 6th Assembly and to prepare for the visit in October\* of the WCC ecumenical team to see the WCC member-Churches in the USSR.

Reports on the history of the ecumenical movement and the World Council of Churches were presented in the course of consultation.

In his closing speech, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and member of the WCC Executive Committee, thanked the speakers and hoped that the conference was helpful, especially for the delegates to the 6th Vancouver Assembly. Metropolitan Filaret mentioned the necessity of holding several more meetings in the future to discuss major concerns of the World Council of Churches and issues and problems of the 6th WCC Assembly.

\* The WCC ecumenical team was in the USSR from October 5 to 18, 1982.

## Church Festivities in India

A delegation of the Russian Orthodox Church composed of Metropolitan Vladimir of Rostov and Novocherkassk; Archpriest Lev Makhno, rector of the church at the Representation of the Patriarch of Moscow and All Russia in New York; and Mstislav L. Voskresensky, staff member of the Department of External Church Relations, were in India from September 4 to 13, 1982, at the invitation of His Holiness Patriarch-Catholicos Baselius Mar Thoma Mathews I, of the East, Metropolitan of Malankara. The delegation attended the celebrations of the 70th anniversary of the restoration of the Catholicate in the Syrian Orthodox Church of the East.

The festivities started on September 5, with divine service at the Church of St. Mar Thoma Gregorios in Bombay. The Liturgy was celebrated by Metropolitan Thomas Mar Macarios of America. The spiritual joy was shared by other representatives of other Ancient Oriental Churches—Bishop Gevorg, Head of the Armenian Diocese in Georgia, Bishop Agan, Head of the Armenian Diocese in Australia and New Zealand, Metropolitan Nathanael of Aksum and Tigre (Ethiopian Church), and the delegation of the Russian Orthodox Church. The Liturgy was attended by His Holiness and Beatitude Catholicos-Patriarch Ilya II of All Georgia; Metropolitan Emilianos of Calabria (Constantinople Patriarchate); Bishop Nestor of Oltenia and Bishop Epifanie (Romanian Patriarchate); Bishop Iosif of Velitsa (Bulgarian Patriarchate); Archbishop Afanasiy of Bodbe; Bishop Amvrosiy of Nikortsminde and Protodeacon Kh. Shalikashvili (Georgian Patriarchate); Hieromonk Ambrosius (Finnish Orthodox Church); and Father Pierre Duprey (Roman Catholic Church).

In Cochin the guests were met by His Holiness Patriarch-Catholicos Baselius Mar Thoma Mathews I, Metropolitan Mathew Mar Cyrillos of Quilon and Metropolitan Paulos Mar Gregorios of Delhi. The welcome took place at the City Hall, then the Patriarch-Catholicos invited the guests to dinner at the Malabar Hotel.

On September 6, the guests visited the oldest synagogue in India and the church where Vasco da Gama († 1524), the famous Portuguese navigator, is buried. In route to Kottayam the guests were greeted by numerous groups of the faithful, nuns and clergymen. On September 7, in the evening, a reception was held at the City Hall of Kottayam. Among the speakers were Metropolitan Vladimir, Metropolitan Emilianos, and Father Pierre Duprey.

On September 8, in Mavelikar, there was a festive meeting, in the stadium; it was attended by several thousand believers. Speeches were delivered after a short prayer; the programme closed with fireworks. A similar meeting took place on the following day in Pathanamthitta where a speech was delivered by His Holiness Patriarch-Catholicos Baselius Mar Thoma Mathews I.

On September 10, a reception was given at the Kottayam Seminary. On the following day Liturgy was celebrated in the seminary chapel after which the faculty members had a talk with the guests.

On September 12, His Holiness and Beatitude Catholicos-Patriarch Ilya II of All Georgia held a moleben together with the representatives of the Local Orthodox Churches. Then there was a reception which was attended by the city mayor and the Prime Minister's chief assistant.

The official meeting was held in the stadium of Kottayam. The President of India Zail Singh delivered the opening speech. The next speaker was His Holiness Patriarch-Catholicos Mar Thoma Mathews I, he was followed by official and members of Church delegations. To a local poor man the President of India gave the key to one of the 70 flats built by the Syrian Orthodox Church for the poorest inhabitants of Kottayam. After the programme closed there was a dinner at the Devalokam residence of the Patriarch-Catholicos.

On September 13, the delegation of the Russian Orthodox Church flew back to their country.

## Metropolitan Aleksiy Attends Solemnities in Hungary

Metropolitan Aleksiy of Tallinn and Estonia attended the installation of Prof. Dr. Gyula Nagy on the seat of the Bishop of the Northern Diocese of the Lutheran Church in Hungary. Metropolitan Aleksiy was invited by the Lutheran Church in Hungary.

The installation took place on September 25, 1982, at the Lutheran church of Burg in Buda (part of Budapest). The diocesan council of the Northern Diocese held an open meeting at which the results of the elections were announced. Afterwards there was a solemn service which was led by Dr. Zoltan Kaldy, Presiding Bishop of the Lutheran Church in Hungary. After the Scripture lessons and the singing of hymns Dr. Nagy made his confession of faith on the Bible. Bishop Zoltan Kaldy and those assisting him then laid their hands upon him

and presented the new bishop with a pectoral cross. Bishop Gyula Nagy read a prayer and bestowed his first blessing. In his sermon, Bishop Nagy expounded the responsibilities and tasks of a bishop as he saw and understood them.

The new bishop was greeted by Bishop Zoltan Kaldy on behalf of the Lutheran Church in Hungary; Dr. Imre Miklos, President of the State Committee of Church Affairs; Bishop Tibor Bartha on behalf of the Ecumenical Council of Churches in Hungary; and Dr. Carl Mau, General Secretary of the Lutheran World Federation. Metropolitan Aleksiy congratulated the new bishop on behalf of the Russian Orthodox Church and the Conference of European Churches. His Eminence presented Bishop Gyula Nagy with an ornated pectoral cross from



**Metropolitan Aleksiy of Tallinn and Estonia presenting a cross to the new bishop of the Lutheran Church in Hungary, Dr. Gyula Nagy, during his solemn installation on September 25, 1982**

Russian Orthodox Church and as a symbol of love in Jesus Christ.  
the Lutheran Church in Hungary gave a big option to celebrate the installation of Bishop Gyula Nagy. The reception was attended by prominent leaders of Churches and religious organizations in Hungary and ecclesiastical guests from abroad.  
On September 24, Bishop Dr. Gyula Nagy gave a reception in honour of Metropolitan Aleksiy, Dr. Glen G. Williams, CEC General Secretary, and Mrs. Williams. On that same day Metropolitan Aleksiy was received by Dr. Imre Miklos, President of the

State Committee of Church Affairs.

On September 25, Metropolitan Aleksiy attended the Great Vespers at the Dormition Orthodox Church in Budapest and visited the home of Archpriest Dr. Feriz Berki, the rector and superintendent dean-administrator. Later in the day, Metropolitan Aleksiy went to the Russian Orthodox Church of St. Sergiy of Radonezh, where Archpriest Ioakim Babinets is the rector.

On September 26, Metropolitan Aleksiy left Budapest for Moscow. He was seen off at the airport by Bishop Gyula Nagy, Archpriest Feriz Berki, and others.

## EYCE General Assembly

From October 17 to 23, 1982, the 14th General Assembly of the Ecumenical Youth Council of Europe took place in Sankt Pölten, Austria. EYCE convenes its assemblies annually. Participating in the work of the assembly were delegates from 19 countries. Various youth organizations were represented, including the Department of the World Council of Churches and the Middle East Council of Churches. The Russian Orthodox delegation included Archpriest Georgiy Goncharov, Russian Orthodox Church representative to the Christian Conference; Hieromonk Feofan Galinsky, teacher at the Leningrad Theological Academy Seminary; Georgiy Glushik, student at the Moscow Theological Academy, and Aleksandr Karpenko, student at the Moscow Theological Seminary.

The theme of the EYCE General Assembly was "The Prophetic Task of the Church—Challenge to the Ecumenical Youth Council". During the discussion such problems were taken up as the struggle for strengthening peace, the establishment and practical deepening of contacts with other youth organizations.

One of the main items on the assembly's agenda were elections to the EYCE leadership. Myra Blyth (Great Britain) was elected President of the EYCE, Laszlo Pall (Hungary)—General Secretary, the representative of the Russian Orthodox Church, Aleksandr Karpenko was elected member of the Executive Council.

The Ecumenical Youth Council in Austria was very helpful in organizing and conducting the General Assembly.

## St. Andrei Rublyov and the Theology of the Icon

The name of St. Andrei Rublyov is one of the most famous in the Russia of the Middle Ages. Wherever Russia, the Russian Church and Russian culture are mentioned, invariably, the name of Andrei Rublyov is heard. The museum of early Russian art located on the grounds of the St. Andronik Monastery of the Saviour, where Monk Andrei was one of the brethren, bears his name. There is a monument to Andrei Rublyov in Moscow. His name is commemorated among the saints of Radonezh at the Trinity-St. Sergiy Lavra.

St. Andrei Rublyov lived at the beginning of the 15th century.<sup>1</sup> He and Daniil Cherny, another famous icon-painter, lived and worked together in the Monastery of the Icon of the Saviour "Not Made with Hands" near Moscow. Its first father superior was St. Andronik,<sup>2</sup> a disciple of St. Sergiy. His successor, Hegumen Savva, was also canonized. There is no record of the exact time of Monk Andrei's arrival at the cloister, but in all probability he was already there under Hegumen St. Savva. In 1405, St. Andrei is known to have been engaged on the interior decoration of the Cathedral of the Annunciation in the Moscow Kremlin together with Feofan the Greek and Prokhor from Gorodets. Andrei Rublyov is mentioned in the chronicles after Feofan and Prokhor, and therefore it is assumed that he was the youngest of the three. Nevertheless he must have been already a recognized and mature painter otherwise he would not have been invited to work in the Kremlin. Some scholars consider Rublyov to be a pupil of Feofan the Greek. However, this assumption has not been proven, it must have been prompted by a desire to link the names of the two famous painters. According to the

chronicles he may also be assumed to have been the pupil of Prokhor from Gorodets of whom there is no record. In all probability the three icon-painters worked together for a time. And it can also be surmised that the Cathedral of the Annunciation was not the only place where they had worked together. They may have worked together even earlier. In all probability this was because Grand Duke Vasiliy Dimitrievich and Metropolitan Kiprian would naturally have invited only well-known and experienced craftsmen.

The next mention of Andrei Rublyov appears under the year 1408 and is connected with the city of Vladimir where the painter was sent by the Grand Duke Vasiliy Dimitrievich. This record also mentions for the first time Daniil Cherny. And here again St. Andrei is mentioned second, which probably means that he was younger than Daniil. In Vladimir they decorated the Cathedral of the Dormition.

St. Andrei also worked for Prince Yuriy Dimitrievich in Zvenigorod, where the iconostasis icons painted by him at that time only three pieces of what is known as the "Zvenigorod Order" have been preserved. In the 1420s, St. Andrei Rublyov was invited by Hegumen Nikon to decorate the Trinity Cathedral at the Trinity-St. Sergiy Monastery. Soon after, when St. Andrei was already approaching the end of his life, he painted the icon of the Holy Trinity, also with the blessing of St. Nilus. This masterpiece, made "to the glory of Abba Sergiy", was the crowning work of St. Andrei Rublyov's life.

Although a painter at the court of the grand duke, St. Andrei remained a monk of the St. Andronik Monastery of the Saviour. One should bear in mind that the grand duke's court and monastery were closely related until

17th century. Furthermore, the monastery was under the direct jurisdiction of Metropolitan Kiprian, a highly educated hierarch who maintained close ties with Constantinople, Mount Athos and Bulgaria. There can be no doubt that Metropolitan Kiprian patronized the monks of the cloister in general and St. Andrei in particular. St. Iosif of Volokolamsk (late 15th-early 16th centuries) bears witness that St. Andrei remained a good monk despite his frequent trips and visits to palaces and rich mansions.<sup>3</sup>

It was providential that St. Andrei Rublyov and his friend Daniil lived in Andronik's Monastery which was dedicated to the Icon of the Saviour "Not made with Hands", the prototype of Christian icon-painting. Praying before the image of the Saviour that was not made with hands, they begged the Lord to grant them grace to paint worthy icons. The icon of the Saviour "Not made with Hands" was also the "patron" of Russian warriors in those troublous times. For St. Andrei Rublyov, therefore, icon-painting must have been closely linked with the life of his people which was predominated by concern for the defence of their Motherland. Icons painted by St. Andrei produced a strong spiritual impression even upon contemporaries. It is against Russian Orthodox Tradition for an icon-painter to sign his works, because Christian conscience in its humbleness sees in this a prideful self-assertion. Therefore the names of the artists passed into oblivion and their acts of faith remained for ever hidden from the world. Brief and scattered references in historical records to St. Andrei and his works, laconic testimonies saying that all his icons were miraculous, the memoirs of St. Iosif of Volokolamsk relating of his saintly life—all these things for us today are like a providential hand lifting the veil that hides the secret of St. Andrei's spiritual life. There are hundreds of books by Russian and foreign authors about the art of St. Andrei Rublyov. And the very fact that these books, most of which are written by secular authors, turn to his art as an outstanding cultural phenomenon of universal importance, attests to the extremely great spiritual influence

exerted by Andrei Rublyov not only upon the Orthodox, but upon all Christendom and people of other faiths as well. In our days the centuries-old art of icon-painting in general and the works of St. Andrei in particular bear witness of Christ and Orthodoxy to the whole world with special force guided by Divine Providence.

The intransient spiritual significance of icon-painting in general and of the art of St. Andrei in particular are directly linked with the Orthodox teaching on faith and life.

St. Andrei Rublyov ranks as one of the most outstanding icon-painters not only in the Russian Church, but in all the Orthodox world. His works deserve profound theological analysis. In our days iconology is a separate branch of Orthodox theology. Many aspects of patristic teachings on icons and iconography have been elucidated in the works of E. Trubetskoi,<sup>4</sup> Vladimir Lossky, L. Uspensky,<sup>5</sup> Father P. Florensky,<sup>6</sup> P. Evdokimov,<sup>7</sup> Bishop Anatoliy Kuznetsov<sup>8</sup> and other scholars. Problems associated with the icon cannot bypass the attention of secular historians and theorists as well. Many contemporary scholars in this country deal in their works with various aspects of early Christian and Byzantine Christian art. And there is a large number of books by non-Orthodox authors, chiefly historical, which cover this subject.

In the present article we shall consider only some aspects of iconography in relation to St. Andrei Rublyov.

In the 7th century in Byzantium there arose the iconoclastic heresy and there were widespread controversies concerning the veneration of icons. In 787 the Seventh Ecumenical Council approved for all time the veneration of icons. But the problem of ecclesiastical art, of art in general, is one of the "eternal" problems which will continue to exist as long as the Church does herself, since art is born in the depths of spiritual life. And since the spiritual essence of the Church remains eternally unchanged, while at the same time it is eternally renewed, all aspects of ecclesiastical art will always reveal in a new way the life of the spirit. Therefore there will always be a need for an ecclesiastical un-

derstanding and a new perception of art, for a theology of art.

Contemporary Orthodox theology far from provides an exhaustive answer to the problem of art on a wide scale. This appears to be the task of future theological synthesis which is necessary insofar as art as such reflects one of the main aspects of man's likeness to God. The problem of art has been repeatedly solved in terms of theology of the image, or more specifically—as theology of the icon.

Having established the veneration of icons on the basis of Christology, the Church by doing so also determined in principle the significance and the place of creative activity for the individual and society. It is iconoclasm which leads to the negation of creativity in general. "Does it not follow from their (the iconoclasts) insane opinion that it is necessary to abandon every knowledge and art granted by God both for the sake of His glory and also in accordance with the conditions of our life? say the Acts of the Seventh Ecumenical Council.<sup>9</sup> In other words every creative work, even one that is not a direct glorification of the Creator, is a gift of God and is justified in the final analysis by the Incarnation. According to the formulation of the council creative activity in relation to spiritual life and sanctity is multi-staged—there is a hierarchy in creative work. But it is sanctity alone that awakens in man his creative powers in their fullness and beauty, and channels them in the right direction—the glory of God, and gives them real might. Man, made in the image and likeness of the Creator, is granted the power, according to the Seventh Ecumenical Council, to impress the Prototype on matter, to imprint the image of the True Man—the New Adam. This witnesses the restoration of power over the world granted by God to Adam and

which was lost in the Fall (Gen. 1.1) and which was given again through Redemption to those who have faith. This is a symbol of the creative partnership of God and man, which now takes place in the Church of Christ and which is the pledge of the grace-filled transfiguration of Heaven and earth, of the whole world at the Second Coming of Christ in glory, a prototype of the unimaginable state of the saved man and mankind in the transfigured verse. By combining the sign and image, symbol and reality, the canon and creativity, the icon absorbs all the basic theological problems. Let us now examine some of them.

The doctrine of the Two Natures in Christ is the most important basis of the Orthodox veneration of icons and iconology. The dogma of the Incarnation was the main argument used by the proponents of the veneration of icons in their struggle against the iconoclasts. It was this doctrine which determined the further development of ecclesiastical art after the triumph of the veneration of icons in the 9th century. It found expression in two aspects: iconographic and stylistic formation. The doctrine of the Two Natures in Christ is expressed most vividly in the icon of the Theotokos holding the Infant. And it is in Russia that this doctrine was first formulated—in the two basic types of the icons of the Theotokos—"Hodegetria" and "Eleusa". Both these types existed in Byzantium before their appearance in Russia. But in Byzantium there were many intermediary types, frequent interchanges of names and other signs of iconographic instability. In the Russian icon both these types became quite independent. While differing in both cases the Incarnate God, the Infant, Russian iconography unites with utmost clarity their different accents. In the image of the Mother of

"Hodegetria", the accent is on the unity of the Infant: this is expressed in posture—He sits straight, facing the worshipper, He is robed in royal garments, bestowing a blessing with right hand and holding a scroll in left—a symbol of His teaching. On Russian icons of this type the Mother of God is visualized as the Throne of the Pantocrator. She holds the Infant in Her left arm, indicating Him. Her right hand thus reminding us that He is *the way, the truth, and the life* (Jn. 14.6), *the Lamb of God, which takes away the sin of the world* (Jn.).

The second type—"Eleusa", while also depicting the Incarnate God, accents the most perfect love of the Divine Infant Jesus and the Theotokos and so doing underlines the Human Nature of Christ, which He accepted fully except for sin.

These two different depictions of the Theotokos with the Infant obviously respond to different nuances in the conception of God in Byzantium and in Russia. In Byzantium, the main shrine of the capital of the empire—Constantinople—was a regal image of the Mother of God, "Hodegetria", whereas in Russia the veneration of the Mother of "Eleusa", especially Her miraculous Vladimir icon, predominated. This difference, in all probability, stems from national and religious psychology of the two nations.

Thus in these two icons of the Mother of God the doctrine of the Two Natures of Christ is reflected directly and spontaneously.

This doctrine also influenced the whole character and structure of the iconographic image through form and style. It should be noted here that throughout the history of Byzantium the ecclesiastical understanding of the language of painting, its form and style,

has always been in conflict with reminiscences of classical antiquity, and it was only with difficulty that the material plastic tradition of Ancient Greece was overcome. The same occurred in the Balkans, especially in Serbia, where the Byzantine influence was the strongest. It was only in Russia, and above all in the art of St. Andrei Rublyov that we finally see the emergence of that wonderfully lucid, clear and tranquil iconographic style which makes it possible to create truly imponderable, translucent and inspired images of angels and saints.

When the teaching on the veneration of icons was substantiated and formulated in the writings of Sts. John of Damascus, Theodore of Studios, and Nicephorus the Patriarch of Constantinople and adopted the Church at her Seventh Ecumenical Council, its practical implementation required a clarification of ways and methods of expression so that the works of icon-painters would reflect the Prototype as authentically and as fully as possible. It was necessary to work out a style that would permit the depiction of the Saviour in the flesh, in our own likeness in everything excepting sin. It was also necessary that the images of saints be made similarly in an inspired manner. Hence the extremely complicated nature of the task facing an icon-painter, who has to create images free from sin, while being clearly aware of his own sinfulness and of the fact that all the material, corporeal world, is corrupted by sin.

Adam was created in God's image and likeness. The New Adam reveals to the believer the Prototype in His own Self through the Incarnation. The reality of the Incarnation makes the icon not only possible dogmatically, but grace-bestowing as well. In the image of the Incarnate Word, Whom the Apostles have seen with their own eyes, Whom they

*have looked upon, and Whom their hands have handled* in the words of St. John the Divine (1 Jn. 1.1), the icon-painter must portray only those features which make Him visible and recognizable to all. The icon-painter must see personally, as did the Saviour's disciples, Christ in Jesus of Nazareth, so that in the features of visible nature, made palpable with his brush, the Invisible Nature might be discernible. The Seventh Ecumenical Council subdivided strictly the spheres of icon-making: the composition of the icon was allotted to the Holy Fathers and the painter executed the work.<sup>10</sup> It goes without saying that the work of the icon-painter must not be mechanical, the established canons are only an aid to the artist who lacks sufficient personal experience. But the higher the personal spiritual accomplishment of a Christian artist is, the more he submits his skill to the guidance of the Church. Among the saints of the Church there is an order of saints, who were icon-painters, whose works combined sanctity and artistry. Ranking high among them is St. Andrei Rublev.

Thus the icon is an expression of the conciliar experience of the Church, and hence its grace-bestowing and sanctifying influence as attested to by the Seventh Ecumenical Council.

<sup>1</sup> Fuller biographical information about Andrei Rublyov is given in the book by Lazarev. *Andrei Rublyov i ego shkola* (Andrei Rublyov and His School), Moscow, 1966. Bibliography of scholarly works about Andrei Rublyov, although far from complete, is available in the book: *Andrei Rublyov i ego epocha* (Andrei Rublyov and His Epoch), Moscow,

<sup>2</sup> About the St. Andronik Monastery of the Saviour and Sts. Andronik and Savva N. Ivanchin-Pisarev. *Spaso-Andronikov monastyrь* (The St. Andronik Monastery of the Saviour in Moscow, 1842; *Istoricheskoe opisanie moskovskogo Spaso-Andronikova monastyrya* (Historical Survey of the St. Andronik Monastery of the Saviour in Moscow), Moscow, 1865..

<sup>3</sup> For the witness of St. Iosif see: V. N. Zarev. *Andrei Rublyov i ego shkola* (Andrei Rublyov and His School).

<sup>4</sup> E. Trubetskoi, *Umozrenie v kraskakh* (Templation in Colour) Moscow, 1915. By same author; *Dva mira v drevnerusskoi ikoni* (Two Worlds in Early Russian Iconography), Moscow, 1916. And another book by author: *Rossia v ee ikone* (Russia in Its "Russkaya mysl"), I and II, 1918.

<sup>5</sup> L. Ouspensky und V. Lossky, *Der Sinn der Ikonen*. Berne, 1952; L. Ouspensky, *Essai theologie de l'icone dans l'Eglise orthodoxe*. Paris, 1960, etc.

<sup>6</sup> Father Pavel Florensky. "Iconostasis," Theological Studies, No. 9, pp. 83-148.

<sup>7</sup> P. Evdokimov. *L'art de l'icone*. Brüssell.  
<sup>8</sup> *Vestnik Russkogo Zapadno-Europei*  
Ekzarhata.

<sup>9</sup> *Acts of the Ecumenical Councils*, in sian translation, published by the Kazan logical Academy. Vol. VII, Kazan, 1906, cf p. 222.

<sup>10</sup> Ibid., p. 226.

A. ALEKSANDR

(To be continued)

# LITURGICAL PRACTICE

## THE LITURGY OF THE PRESANCTIFIED GIFTS

### The Hierarchal Order

the Liturgy of the Presanctified Gifts, the Entrance Prayers are said by the hierarch according to the Rule up to the reading of the Psalms and the Typika which he hears sitting in the stall or the sanctuary. Before the beginning of the Liturgy, the hierarch enters, by way of the Holy Doors, the sanctuary where he is seated.

According to another practice, the Entrance Prayers are said during the Typika. The hierarch, leaving his mantle, proceeds from the sanctuary to the solea through the Holy Doors, which are then closed. The other officiants leave the sanctuary by the North and South Doors for entrance Prayers.

At the end of the prayers, the hypodeacons open the Holy Doors; the hierarch enters the sanctuary and stands facing the altar. The other officiants enter by the side doors and each kiss the altar. The hierarch goes to the appointed place and the officiants come up to receive his vesting. The hypodeacons remove his mantle.

When the vesting is finished, the protodeacon says: "Let your light so shine before men..." The bishop blesses the worshippers on all sides, crossing the dikerion and trikerion. At this ephphoresis the other officiants come into the sanctuary through the North and South Doors and take their place in two rows on either side of the dais, before doing so they make the Sign of the Cross facing East and bow to the bishop.

The dikerion and the trikerion are taken to the sanctuary; the deacons and the book-bearer stand behind the dais; the candle-bearer and crozier-bearer stand as usual by the Holy Doors.

The protodeacon and the first priest receive the bishop's blessing, then the protodeacon takes place on the solea, slightly to the right of the Holy Doors; the priest enters the sanctuary through the South Door and stands before the altar.

The hypodeacons open the Holy Doors and enter with the priest, protodeacon, candle-bearer and crozier-bearer, cross themselves three times. The priest kisses the Gospel and the altar. They all cross themselves a third time and bow to the bishop.

The protodeacon: "Pray, Vladyka, bid a blessing upon us." The priest: "Blessed is the Kingdom..." The choir: "Amen."

The priest, protodeacon and hypodeacons cross themselves and bow to the bishop. The Holy Doors are closed. The reader reads Psalm 104.<sup>1</sup> The bishop recites the lychnikon.

After the reading of the Psalm, the Holy Doors are opened.

The protodeacon then begins the Great Ektekontakion: "In peace let us pray to the Lord..."

At the end of the ektekontakion, the hypodeacons bring from the sanctuary the basin with water for the washing of the bishop's hands and the towel, then they stand by the protodeacon on the solea. At the priest's ephphoresis, "For unto Thee are due all glory..." all those on the solea and by the dais (except the book-bearer) bow to the bishop. The hypodeacons and the protodeacon go up to the dais; the bishop washes his hands. The other officiants in the meantime enter the sanctuary, kiss the altar and bow to the bishop. The Holy Doors are closed; the hypodeacons carry the basin with water into the sanctuary.

The reader reads Kathisma 18. After each "Glory be..." of the kathisma, follow the lesser ektenes chanted with the Holy Doors open. The ephphoresis of the ektenes are intoned in turns by the priests inside the sanctuary.

During the lesser ektenes, the book-bearer holds the Archieraticon before the bishop to read the prayers.

During the reading of the kathisma in the sanctuary, the first priest places consecutively on the discus the Presanctified Holy Lamb (1st "Glory be..."), censes thrice the Holy Gifts on the altar together with the protodeacon (2nd "Glory be..."), and then bears the Holy Gifts to the prothesis as usual.

After the last ektekontakion the book-bearer, the candle-bearer and crozier-bearer return to the sanctuary. Two deacons with censers come out to the solea and ask the hierarch's blessing to cense.

The choir sings: "Lord, I have cried unto Thee, hear me..."

The Entrance proceeds in the usual order and always with the Gospel.

After the protodeacon's ephphoresis: "Wisdom, be steadfast", the officiants sing: "O Joyful Light". Having bowed to the Gospel and blessed the worshippers on all four sides with the dikerion and trikerion, the hierarch enters the sanctuary together with the officiants. During the singing of *Eis polla, eti Despota*, the hierarch performs the censing.<sup>4</sup>

When the censing is over, the protodeacon intones: "Let us give heed." The hierarch intones: "Peace be with you all" from the synthronon. Protodeacon: "Wisdom".

The reader: "Prokimenon" and reads the paroemias. During the reading of the paroemias the Holy Doors are closed. After the paroemias comes the second prokimenon. Then the Holy Doors are opened.

The hierarch stands before the altar and takes from the deacon the censer and the trikerion. After the second prokimenon, the protodeacon chants: "Command!". The hierarch says aloud: "Wisdom, be steadfast", then facing West (the worshippers) and, standing in the Holy Doors, says: "The light of Christ illuminates all men" while blessing with the censer and the

trikerion the worshippers who prostrate themselves. The Holy Doors are closed again and the second paroemia is read.

After the reading of the paroemia, the Holy Doors are opened while the choir sings: "Let my prayer be set forth in Thy sight as the in-sense..."

The hierarch censes the altar. To the singing of "Incline not my heart to the words of wickedness..." he goes to the prothesis and censes the Holy Gifts after which he hands the censer to the protodeacon. The hypodeacons remove the omophorion from the bishop. To the singing of the last verse of "Let my prayer improve...", the hierarch goes back to the altar and genuflects.

When the singing of the prayer "Let my prayer improve..." is over, the hierarch recites aloud the prayer of St. Ephraem Syrus, making three prostrations. If it is a feast day, then, after the prayer of St. Ephraem Syrus, the protodeacon chants "Let us give heed"; the bishop goes to the synthronon; the prokimenon, the Apostle and Gospel lessons of the feast are read.

Then comes the Fervent Ektene "Let us all say..." and the Ektene of the Catechumens (from the 4th week in Lent the ektene for those preparing for Baptism is added. After "As many as are Catechumens, depart..." one of the deacons censes the altar, after receiving the blessing of the hierarch.

By the beginning of the ephphoresis "Through the gift of Thy Christ..." the protodeacon removes the mitre from the hierarch's head and places it on the platter covered with the aer, which the deacon then carries; the hypodeacons go to the solea for the washing of the bishop's hands before the Holy Doors. Then the deacons put on the small omophorion on the bishop. By this time the deacon must have finished the censing of the altar and the Holy Gifts on the prothesis and returned to the altar to cense the hierarch and the front of the altar because the censing of the sanctuary does not take place.

In the meantime the choir sings: "Now the Powers of Heaven with us invisibly do minister...". The bishop with raised arms says aloud to the officiants three times: "Now the Powers of Heaven with us invisibly do minister...", the protodeacon responds: "Let us with faith and love draw near..."<sup>5</sup>.

Having kissed the altar and blessed the officiants, the hierarch goes to the prothesis and censes the Holy Gifts. The hypodeacons remove his omophorion and hand it to the deacon holding the mitre. The hierarch takes the aer, covering the chalice and discus with the Holy Gifts, and places it on the left shoulder of the protodeacon, then he hands the discus and chalice to the first and second priests respectively. The other priests take the cross, spoon, lance and other holy objects necessary for the celebration of the Eucharist.

Then begins the Great Entrance. First comes the deacon with the mitre and omophorion, then come the hypodeacons with the candle, crozier, dikerion and trikerion; then the deacons with the candles and censers (the deacons cense the Holy Gifts on the discus walking backwards). The fan-bearers walk behind the first priest and shield the Holy Gifts on the discus. During the Great Entrance the worshippers kneel before the Holy Gifts.

The deacon with the mitre and omophorion enters the sanctuary through the Holy Doors, the hierarch kisses the mitre and omophorion, the deacon kisses the hand of the hierarch, hypodeacons with the candle and crozier on the ambo facing the Holy Doors.

The hierarch takes the discus with the Gifts from the priest and shows it to the worshippers saying: "Let us with faith and draw near" and then goes to the altar, choir sings: "Let us with faith and love draw near..." All the deacons and priests enter the sanctuary through the Holy Doors, the fan-bearers through the North and South Doors, senior hypodeacons with the dikerion and trikerion remain by the Holy Doors.

The bishop places the discus and the chalice on the altar, takes off the veils and places aer over them, without saying anything during the censing and then puts on the mitre. The worshippers rise from their knees. When the singing of "Let us with faith and love draw near" ends, the bishop says the prayer of St. Ephraem Syrus: "O Lord and Master of life..." making three prostrations, then blesses the worshippers with the dikerion and trikerion.

If there is a candidate deacon, the small omophorion is put on the hierarch; the ordination takes place usually straight after the prayer of St. Ephraem Syrus; after the ordination the bishop blesses the worshippers.

Then follows the ektene: "Let us complete our evening prayers unto the Lord." The bishop says aloud: "And vouchsafe, O Lord, that with-ness..." The worshippers sing together the Intercessory Prayer. After the deacon says: "Let us give heed", the protodeacon takes off the mitre, the bishop's head; the hypodeacons put on the small omophorion. The hierarch, the aer being still covered, stretches his hand to touch the Holy Gifts with great reverence and awe, then says aloud: "The Presanctified Holy Things to the holy."

The Liturgy then concludes as usual, except that the deacon consuming the Holy Gifts does not drink from the chalice.

## NOTES

<sup>1</sup> In Greek practice this Psalm is read also by the hierarch himself.

<sup>2</sup> In some publications of the Archieraticco-Lychnikon prayers are not printed, so the bearer proffers the Liturgicon.

<sup>3</sup> If there is a candidate deacon, the hypodeacons come out with him from the sanctuary end of the Great Ektene, bow to the hierarch and go to the dais. The candidate prostrates before the hierarch without making the Sign of the Cross. The hierarch performs the order of ordination, a reader and hypodeacon, after which the candidate holds the basin with water for the washing of the bishop's hands. Then the protodeacon, candidate and all the hypodeacons go to the solea, make the Sign of the Cross, bow to the bishop and enter the sanctuary.

<sup>4</sup> Sometimes this censing is omitted.

<sup>5</sup> There is a custom whereby "Let us with faith and love draw near", is chanted by all the officiating deacons together.

<sup>6</sup> When there is no free deacon, the hierarch and omophorion are carried by one or two hypodeacons, but they enter the sanctuary through the South Door.